

RELIGIOUS EDUCATION

A PLATFORM FOR THE FREE DISCUSSION OF
ISSUES IN THE FIELD OF RELIGION AND
THEIR BEARING ON EDUCATION

JULY - AUGUST 1953

*Golden Anniversary Convention
Pittsburgh, Pennsylvania
November 8-10, 1953*



RELIGION AND HIGHER EDUCATION
A Symposium

BOOK REVIEWS

Fiftieth Anniversary 1903-1953
Religious Education Association

Religious Education

Official Publication of the Religious Education Association

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without any official endorsement. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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HERMAN E. WORNOM, General Secretary
545 West 111th Street,
New York 25, N. Y.

LEONARD A. STIDLEY, Editor
Oberlin College,
Oberlin, Ohio

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The Religious Education Association

General Secretary and Business Office, 545 W. 111th Street,
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GOLDEN ANNIVERSARY CONVENTION

The many parts of the program for Golden Anniversary Convention of the Religious Education Association, outlined in the pages immediately following this editorial, grow out of or focus on three major concerns: (1) the imperative need for more religious education today; (2) the philosophy of education in America which pervades thinking about education in general and makes religion either peripheral or central in planning education for our children and youth; (3) the inadequacy of our institutions of religious education, most of which have too little time, insufficient funds and teachers too poorly trained to do a competent job of education in any subject, to say nothing of so complex and crucial a field as religion. The fundamental causes of this inadequacy will be explored and basic remedies will be sought.

Methodologies of religious education, pedagogical skills and procedures, will not be given focal consideration in this Convention. This in no way implies that methods and teaching skills are unimportant but that this Convention is concentrating on another set of problems. Even if we had perfect knowledge of the social conditions, pedagogy, and curriculum materials necessary for developing the religious personality, this knowledge would not function without adequate educational structures (organization of trained leadership with ample financial support and claim on pupils' time) for putting these skills to work. Hence, the focus of this Convention is on the philosophy of religion's place in education and on ways to provide more adequate institutional implementation for religious education.

In choosing leadership for the Convention *assemblies*, the Planning Committee has sought not so much educational technicians as educational and religious statesmen who have a broad view of the function of religious education in our society and of the forces in society which favor or frustrate provision of religious education. For the *seminars*, the Committee is choosing outstanding professional leaders who have had wide experience in teaching and administering religious education.

Because we hope this Convention will provide an overview of the total approach to religious education, the Committee has sought leaders of all three faiths for every part of the program. The goal was not "interfaith" participation but a *total look* at the enterprise of religious education in America. This makes it necessary to have leaders of all religious groups on the program and in attendance at the Convention.

The Convention is set up for leaders of education and religion. This includes laymen as well as clergymen. It is hoped that many leaders of secular as well as of religious institutions will attend. Providing religious education through one channel or another is a concern of all leaders of America and Canada who are men and women of religious faith and who believe it important to engender such faith in the oncoming generation. All such leaders are welcome at the Golden Anniversary Convention of the Religious Education Association next November.

HERMAN E. WORNOM,
General Secretary, Religious Education Association

(For additional sponsors and corresponding members see page 288)

GOLDEN ANNIVERSARY CONVENTION

of the Religious Education Association

Theme

RELIGIOUS EDUCATION — ITS PLACE AND PROVISION IN OUR TIMES

**A Search for Ways to Improve the Adequacy of
Religion in Education and Education in Religion**

PITTSBURGH, PENNSYLVANIA

Sunday Evening, Nov. 8 through Tuesday Evening, Nov. 10, 1953

P R O G R A M

SUNDAY, NOVEMBER 8

2:00 p. m. — **REGISTRATION** for the Convention begins at Foster Memorial Auditorium, University of Pittsburgh.

8:00 p. m. — **OPENING ASSEMBLY** — Foster Memorial Auditorium, University of Pittsburgh.

General Theme: *The Crisis of Religion in Education.*

Speakers: The Rev. Dr. Henry P. VanDusen, President, Union Theological Seminary, New York City.

Dr. Abba Hillel Silver, Rabbi, Congregation Tifereth Israel, Cleveland, Ohio.

The Rev. Dr. Paul C. Reinert, S.J., President, St. Louis University, St. Louis, Mo.

The spiritual needs and moral confusion of our times, the shift of religion from a central to a peripheral position in modern education, and aspects of our culture, government and religious institutions which impede provision of religious education for millions of our young, will be among the concerns which the speakers at the opening assembly will explore. They will bring new understanding of fundamental causes of our failure to provide adequate religious education for all our young and the effects of this failure on the character of our people and our way of life. The speakers will indicate directions in which we should move to improve the situation.

MONDAY, NOVEMBER 9

9:00 a. m. — **SECOND ASSEMBLY** — Frick School Auditorium (Thackery Street near Fifth Avenue).

(Registration on Monday at the Frick School Auditorium).

General Theme: *Religion and Philosophies of Education.*

Papers by: Dr. George N. Shuster, President, Hunter College, New York City.

Dr. Theodore M. Green, Professor of Philosophy and Master of Silliman College, Yale University, New Haven, Conn.

Dr. Isaac Berkson, Professor of Philosophy of Education, College of City of New York.

The prevailing philosophies of education in America today are "Relativistic." They are not based on the abiding character of values and on religious views of the nature and destiny of man. This session of the Convention will explore educational philosophy from the standpoint of religious values and attempt some formulations of educational objectives and principles based on religious presuppositions.

11:15 to 12:15 — SEMINARS AND WORKSHOPS

Each seminar and workshop on the various subjects listed below will meet four times. This is the organizational session. Each group with the same membership will continue discussions Monday afternoon, Tuesday morning and Tuesday afternoon as noted below. Meeting places will be announced later. Each seminar will have a chairman and three resource persons — Catholic, Jewish and Protestant. These leaders will be announced in the near future and will be given in the September issue of Religious Education.

Subject and Problem Areas

1. Reconstruction of philosophy of education in terms of religious values.
2. Cooperation of community agencies and resources necessary for adequate provision of religious education. Does not the local community at large as well as its religiously connected members have a stake in a religiously trained population? If this be granted, what then can the community do to make possible sufficient time, talent, and funds for religious education of all the young.
3. What are the potentialities and limitations of the home for religious training and what steps should be taken to improve its effectiveness?
4. The function, potentialities and limitations of the public schools in dealing with religion.
5. The potentialities and limitations of the parochial, private and "all-day" school systems for providing religious education.
6. How can the church and synagogue program of religious education be made more adequate and effective for children not attending parochial, private or "all-day" schools?
7. The potentialities and limitations of "informal" youth clubs and societies for religious education. Are there special values for religious education in the recreational associations and group work techniques which often operate in such groups? Do these groups provide real opportunities for reaching many young people who are not attracted to more formal programs of religious education?
8. The place and means of dealing with religion in *tax supported* institutions of higher education.
9. The place and means of dealing with religion in *private and church related* institutions of higher education. Should religion be optional or required? Should it be offered only in a separate department or courses or should it pervade and be the integrating factor for the entire curriculum?
10. Religious education and intercultural relations.
11. How recruit more and improve the training of leadership for religious education—both lay and professional? Standards for religious educational workers are low and the supply of competent persons is small. More adequate provision of religious education depends on leadership. What fundamental and new approaches to securing it are required and possible?
12. The place of theology in religious education in general and at various age levels. (It was not settled at press time whether or not this seminar should be offered. Expressions of interest in it from readers of Religious Education might help the Planning Committee in making a decision.)

In making the above offering of seminar and workshop subjects, the Planning Committee had to make some hard choices which resulted in not offering other subjects of equal importance. It is impossible to cover every subject in a single convention, even in a 50th Anniversary Convention. If, however, our members and readers express sufficient interest in having a seminar not offered above, the Committee will arrange for it. If, on the other hand, there is insufficient interest in some of the subjects given above, they will be withdrawn. All members of the Association are urged to let the General Secretary in New York know of their program concerns for the Convention as soon as possible.

2:00 to 5:00 p. m. — SEMINARS AND WORKSHOPS — Second Sessions.

(See above for subjects and problem areas).

8:00 p. m. — THIRD ASSEMBLY — Foster Hall Memorial Auditorium, University of Pittsburgh.

General Theme: *Strategies for Making Adequate Provision of Religious Education for All Our Young.*

Papers by: The Most Rev. Edwin V. O'Hara, D.D., Bishop of Kansas City, Missouri.

Dr. Joseph H. Lookstein, Rabbi, Cong. Kehilath Jeshurun, N. Y. C. and Professor of Sociology at Yeshiva University.

The Rev. Dr. Eugene Carson Blake, Stated Clerk Presbyterian General Assembly.

The speakers on this program will appraise the various institutional means whereby religious education is being provided, namely; the home, "after school" and Sunday programs of church and synagogue, "released time," the parochial, private and "all-day" religious schools, and inclusion of religious subject matter in public education. Each speaker will propose a strategy for making substantial religious education available to *all* children and youth.

TUESDAY, NOVEMBER 10

9:00 to 11:50 a. m.—SEMINARS AND WORKSHOPS—Third Sessions.

(See Monday morning list of subjects and problem areas).

12:15 to 2:15 p. m.—GOLDEN ANNIVERSARY LUNCHEON.

General Theme: *The R.E.A.—Fifty Years and the Future.*

- Brief Talks on:
1. The Founding of the R.E.A. in 1903.
 2. Program and Influence of the R.E.A. over Half a Century.
 3. What the R.E.A. Means to Us.
 4. Current Work and a Program of Discovery for the Future.

2:30 to 5:00 p. m.—SEMINARS AND WORKSHOPS—Fourth Sessions.

(See Monday morning list of subjects and problem areas).

5:30 to 7:45 p. m.

This period is open for regional, state or local groups who may wish to have dinner meetings for fellowship and to consider R.E.A. activities in their areas. Persons who wish to arrange such meetings should make inquiry of the General Secretary's office in advance of the Convention.

8:00 p. m.—FOURTH ASSEMBLY—Foster Memorial Auditorium, University of Pittsburgh.

General Theme: *What Then Should We Do To Improve the Status and Provision of Religious Education—New Objectives Proposed, and Next Steps Thereto.*

Speakers: The Very Rev. Msgr. Thomas J. Quigley, Supt. of Catholic Schools, Pittsburgh, Pa.

Rabbi Simon Greenberg, Exec. Dir., United Synagogue of America and Vice-Chancellor of Jewish Theological Seminary (invited).

(A Protestant speaker to be announced later.)

The directions indicated by Assembly speakers, ways and means suggested by the seminar discussions, and the areas where further study and experimentation are indicated will be digested by a leader of each faith who will then give his views as to what should be done to enhance the work of religious education in our times. Although each speaker will draw on the total program proceedings of the Convention, he alone will be responsible for the ideas he presents. No program resolutions or reports will be offered on which the Convention will be asked to vote. However, after the selected leaders have spoken, opportunity will be given for others to express their individual opinions from the floor.

RELIGIOUS EDUCATION

FEES FOR THE CONVENTION

Registration for Members of R.E.A.	\$3.00
Registration for Non-Members	\$5.00
Combination Registration Fee and Membership Dues for Non-Members who wish to join the R.E.A. before or at the Convention	\$7.00
(Membership includes six issues of the journal, RELIGIOUS EDUCATION)	
Golden Anniversary Luncheon for Members or Non-Members	\$2.50
(Reservations must be made and paid for in advance)	

*Registration Should be Made as Soon as Possible by Sending
Check or Money Order for Fees (including luncheon reservation)
to:*

RELIGIOUS EDUCATION ASSOCIATION

545 West 111th Street
New York 25, N. Y.

When sending in your registration, please give your full name, complete address, religious and professional connections and, *most important*, indicate your first and second choice of the twelve seminars listed above.

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HOTEL ACCOMMODATIONS

Rooms at reasonable rates have been made available for Convention members at the following Pittsburgh hotels.

Hotel Webster Hall — on Fifth Avenue one block from University of Pittsburgh.

Rates per day: Single room (with running water) \$3.25; (with bath) \$6.50.
Twin bed double room, per person (with running water) \$3.00; (with shower) \$4.50; (with tub) \$5.50.

Schenley Hotel — near campus, University of Pittsburgh.

For those who prefer to be downtown near transportation center:

Pittsburgher Hotel, William Penn Hotel, Sheraton Hotel.

Delegates should make their own reservations by writing to the above hotels and mentioning their attendance at the R.E.A. Convention. Reservations should be made before November 1st, 1953.

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FURTHER INFORMATION

The September issue of RELIGIOUS EDUCATION will carry complete information as to all Convention leaders, committees, exact location of Registration Room at the University of Pittsburgh, train and plane schedules, etc. Meanwhile, the New York office of the R.E.A. (see address above) will be glad to answer all requests for information. Printed programs of the convention will be available by July 25th for members who wish single copies or a quantity for distribution to friends and professional colleagues.

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Religion and Higher Education

A SYMPOSIUM

The ten articles and one bibliography in this symposium constitute the third series of pre-convention studies.

One of the seminars of the Golden Anniversary Convention in Pittsburgh, November 8-10, 1953 will be on the subject of "Religion and Higher Education."

The articles and bibliography furnish factual data and interpretive material on this major problem of religious education.

—The Editorial Committee

I

A Religious Program FOR THE INDEPENDENT COLLEGE

J. S. BIXLER

President, Colby College, Waterville, Maine

IF THERE is one idea which deserves emphasis above all others in planning a religious program for the independent college it is that of the essential harmony of the search for God with the search for truth. It may be said that this is too obvious to be significant. But however clear we may be theoretically, in practice—and by this I mean particularly in the mind of the student—a conflict often makes its presence felt. I can remember only too vividly the agony I went through in college over just this problem and my talks with students today lead me to believe that they are far from indifferent to it. A freshman who comes from a Christian home brings certain loyalties with which classroom teaching seems to clash. We tell him that there is no conflict. Religious righteousness and scientific truth have met together and have agreed to live harmoniously, we say. But the fact remains that our words frequently do not clear up the difficulties in our students' minds. In church and chapel and in

Bible classes we talk to them about the richness of the religious life. In other classes we define the supreme aim of the college as that of the discovery of truth and we explain that this discovery can be made only by the person who divests himself of all presuppositions and even of all loyalties so far as they interfere with the completely free and open-minded attitude.

The situation has been complicated, I feel, by the strong trend in recent theological thinking which, whatever it actually means, says in as many words that the person who wants to find his way to God must turn his back on reason. I am aware that expressions of this kind must be carefully interpreted before their meaning becomes fully clear. But this need for interpretation is part of the difficulty. In the field of theology our students read authors who claim to return to the simple gospel. But actually these authors are very sophisticated and to understand them requires more background than most students have. Kierkegaard, for

example, is a person who has an important message but it is not always what it appears to be at first glance. What, for example, does the "teleological suspension of ethics" mean in plain terms? Does it mean that Abraham would have been justified in murdering his son if he thought that God required it? If it does, then it is false doctrine. If it does not, then why should he give the impression that it does? Or what of his many other efforts to show that there is a higher law for the mind than that of reason or for the conscience than that of the social good? Arguments like this have a place in discussions of a highly specialized and esoteric sort. But I think that many people take them at face value. Our students have gained the impression that it is good religion to look for the deficiencies and limitations of the processes we carry on in the name of reason. Where one teacher says that to seek truth is a sign of humility, another says it is a sign of pride. Is this what we call "integration?"

Or, to use an example from one of our contemporaries, consider Barth's famous statement that there can be no Christian philosophy, since if it is Christian it is not philosophy and if it is not philosophy it is not Christian. Barth, it is true, was appealing to an ancient theological tradition when he made this statement, but I doubt if the college student of today can see what it means, and I am not sure he should agree with it even if he did. When a conscientious student who is trying to work out a Christian philosophy of life reads such a remark must he not think that he has looked in on the Department of Utter Confusion?

Of course it is a fact that not all our students know either Kierkegaard or Barth directly. But the influence of these men and others with a similar theological point of view is very strong. The net result is that the question of faith's relation to reason is again being presented in a form which is bound to make difficulties for college instruction. The issue is clear. Faith must either supplement reason or supplant it. It cannot do both. If we are to have a college religious program, then, we must make up

our minds where we stand on this basic question. Do we ourselves really believe that the college should be a place where the search for truth is carried on without mental reservation, or do we not? Are we willing, in Huxley's famous words, to "give up every preconceived notion" and to "follow humbly whithersoever and to whatever abysses nature leads?" Or do we think of the college as having other goals that are primary?

If anyone wishes to define the aims of a college in different terms from those of free inquiry I do not see how his right to do so can be questioned. It is entirely legitimate, for example, to say that the main concern of a college is to encourage religious belief, or to produce character, or to prepare for citizenship. The only requirement is that the institution shall make clear, to itself and its constituency, what its convictions are. There are, however, two questions which may be put to a college which insists that its goal is primarily religious. The first is this. Since the college or the university is the one agency to which our society looks for criticism of its aims and purposes, would it not perform more adequately its own special task if it defined its purpose as primarily intellectual and critical? And second—from the long-range point of view, does not the college best serve the cause of God as well as that of truth by a thorough-going attack on the question: What is man and what is the world in which he lives?

The fact is that the truth we seek is God's truth. The intellectual task of the college itself has religious implications. We should notice in the first place that the process of free inquiry cannot be carried on in a vacuum. A great deal of preliminary spade work has to be done. For example, only the man of character can search for truth with any hope of finding it. Learning and scholarship are not the sole prerequisites. The freedom of the life of inquiry should be entrusted only to the person who is ready for its responsibilities.

This means, of course, that the work of the college presupposes that of the school, the home, and the church. On these character-building agencies we must depend for

the kind of training that is needed before the search for truth can be undertaken with any hope of success. Furthermore, not only does college work presuppose correct personal habits and the right use of freedom. It makes its own contribution to the development of character. The point is that it comes at the problem indirectly. Training in character is a by-product instead of a primary aim,—but it is a most important by-product. In the long run we shall have more and better character if we use college to study what character is and to criticize freely the methods employed so far to produce it. The college is intensely concerned with both character and citizenship, but it will contribute more richly to both if it does not aim specifically at either. The question is not that of a conflict between two ends but of two different approaches which ultimately reach the same goal.

So it is, I believe, with religion. The independent college has an especially inviting opportunity here because of its particular kind of liberty. Unlike the state university it is not compelled to explain from time to time to the taxpayers how free it is from denominational control. On the other hand, unlike the church affiliated school it does not have to justify its religious program to a group which, however excellent its purposes, may not be able to sympathize with the type of educational experiment a college faculty wishes to carry on. It ought, accordingly, to be in an ideal position to bring out the idea with which we started, namely, that the quest for truth is essentially one with the quest for God.

How shall this be done? Must we not begin by pointing to the unmistakable nature of the claim truth makes on us? This claim is recognized by every college teacher, otherwise he would not have chosen college teaching for his life work. But since it is a demand laid on us by the conditions under which we live, why should we not think of it as a demand of God? God is found as a feature of our experience in the pressure put on us by our environment that we live up to the best that we know. This is nowhere more apparent and more easily dem-

onstrable than when truth is at stake. I suppose it is the inescapability of life's moral demands that Heidegger has in mind when he talks of our *Geworfenheit*, or our placedness-here-and-now, and of the obligation implicit in such "placedness" we are all aware. The fact that we feel compelled to live with energy, though energy bring pain, shows that we recognize its presence. The academic person is especially quick to see it where free inquiry is concerned, and not only to see it but to guard it as his most treasured possession.

Now it seems to me that this reveals one side of God. What can be the nature of this claim, requiring so much of sacrifice, unless it is the claim of the highest authority we know, and what is the highest authority we know, if not God? Indeed it seems at times as though this is where God's presence and will are more clearly revealed than anywhere else. We debate endlessly the question what the moral law is and whether there is any such thing at all. But truth as a requirement for our thinking cannot be doubted because the very effort to do so reaffirms what we are doubting. As rational beings, that is to say, there are certain things that we are compelled to do by the laws of the activity of mind itself. These are the conditions of rational life and while we may say at times that we rebel against them or don't want to live up to them, we can't mean what we say and remain in a rational universe or discourse. So it is that while we find God in the experience of love, in the act of heroic moral sacrifice, and in the appreciation of the beautiful and the good, one of the places where we are surest of his presence is in our felt awareness of the ever-present claims of reason and truth. How foolish, then, to allow our students to grow up with the idea that faith makes a type of demand of which reason could not approve.

I think, therefore, that the independent college should define its goals in terms of the intellectual quest in the conviction that this will not only help it to thrive better intellectually but will also in the long run best serve the ends of religion itself. The classroom assumption should be that

whereas a little learning may be a dangerous thing, the danger to religious belief decreases as understanding grows. Of course this does not imply that all college activities are intellectual and that the attempt to weigh evidence and to steer clear of commitments is carried over into all other departments of life. We are human beings in college just as much as we are when at home. Decisions must be made, work has to be done, beauty waits to be enjoyed here as anywhere else. The seeker for truth is not debarred from a normal human existence. When we go to chapel, for example, it is not with the purpose of judging critically but of entering appreciatively into the riches of inspiration that are offered. In worship we do not analyze so much as respond with sensitiveness to the influences for good in our environment. Whence do these influences come, if not ultimately from God? What can a world that contains them be if not a world that is God-like?

Thus a college religious program should provide both for the classroom exercise and the chapel service. There is also a place for the work of the Christian Association. Anyone who is acquainted with college campuses knows that the besetting sin of the academic mind is its unwillingness to face up to practical decisions. Because thinking is hard we sometimes use it as an excuse for avoiding the equally hard task of putting its results to work. Frequently we become so immersed in our verbal pursuit of the elusive idea that we fail to consider its practical consequences unless we make special provision for them. Many influences aid and abet this. The academic quest takes time. The student is urged to labor and do all his homework not only for six

days but often for seven. The academic schedule necessarily puts special emphasis on activity that is carried on in the library, the study, or the laboratory. The location and architecture of our campuses contribute their part also to the feeling of detachment. The affairs of the market place seem less important because they are not immediately present. Here the Christian Association has a great chance. Directed as it is by the students themselves it expresses their own feeling of responsibility. The tasks it presents are self-imposed. Students turn to it for practical social work, both because they sense its neglect in their campus life and also because they feel a need for the kind of unity that transcends creedal differences and they find it in common projects where other skills are brought into play than those of controversy and debate.

College religious programs have received the solicitous attention of interested friends for as long as colleges themselves have been in existence. So much time and energy have been spent on them that one might suppose there is little more to be said about what they should be like. I am convinced that this is not so and that they face a new age. We are all aware of a feeling of urgency. The student is ready for the best we can offer. This is why it seems so important that we use an approach that will get rid of his conflicts instead of helping to create them. He has more problems today than you or I had when we were young and he might well take the easy road out of cynical indifference. Since we know that we have something positive to say let us work for consistency in our way of saying it. We can be confident that if we do he will respond.

II

DEVELOPING SPIRITUAL INSIGHTS

ORDWAY TEAD

Former Chairman, Board of Higher Education of New York City, Editor, Harper and Brothers, New York City

"I BELIEVE everyone always acts from selfish reasons."

"There are no definite standards of moral conduct to which we can refer for guidance."

"The behavior of those who renounce and suffer as do martyrs and saints is pathological and compensatory."

"There is no room for God to account for our grasp of reality and no need of a God to help our effort to lead a decent life."

"Scientific knowledge is the only real knowledge we have."

Everyone who works with young people in college today hears these sentiments or others like them reiterated dogmatically by students both in class and out. We accept sympathetically the rightful mood of free and sceptical inquiry which is thus indicated as the privilege and duty of those alert college students who are eager to examine the basic preconceptions of life. We are not disturbed by honest doubts. The disconcerting fact is rather that such statements are a far too accurate reflection of the climate of sentiment and conviction (or lack of conviction) which is widespread in the older community. That this prevalent sentiment has much to do with the spiritual unrest and moral confusion of the younger generation, seems a reasonable conclusion.

We should, therefore, characterize briefly the nature of the present spiritual dilemma. What have we lost? What can we retain and move forward to affirm about insights into spiritual realities? What, if anything, can the college do in terms of policy, program and procedure which may be educationally constructive in the light of the spiritual difficulties now encountered?

A word of warning is first in order. The basic historic aims of the college are correctly weighted on the side of the life of the mind, the life of reason, and the clarification of understanding and wisdom at the deepest

level of human comprehension. Every phase of the student's life in college should minister to and strengthen his realization of the college's purpose for him in terms at once intellectual and spiritual. I am not saying, however, that richness of rewarding spiritual insight is primarily the product of education. The great founders of the world's religions, — those acknowledged, superior human spirits who have been noble, saintly, spiritually wise, along equally with those unidentified men and women of integrity in all ages and places who have walked humbly with their God — all of these are honored without reference to the degree to which they were "educated" in the conventional sense. They have been turned to for heartening support as exemplars in the human situation because they are realized to be in possession of some Reality which brought love, dignity, holiness, purity of purpose, to the ordering of their lives. "The wisdom of this world is foolishness with God."

On the other hand, I do not belittle the indispensable value of education nor do I advocate any obscurantist approach to its purpose and conduct. The historically persistent effort of mankind has been to become more and more rational, and better and better informed about the nature of the world in which we live and move and have our being as integral in its functioning.

If in some way present education seems to "take us away from God," if it leads to a denial or subordinating of "the reasons of the heart which the reason knows not of" (Pascal), that is so much the worse for education. And this dubiety as to clear purpose is one of higher education's basic difficulties today.

What is the Dilemma?

The dilemma of the modern mind — vividly exemplified in too much college instruction, — is the confusion between the seem-

ing implications of scientific points of view as an approach to all the reality we confront as contrasted with a religious point of view which embraces a God, a moral order, a sense of profound spiritual meaning and purpose in human experience, — all of which may not necessarily be susceptible of actual proof but which for those who will take the leap to faith adds a new dimension to living. The situation is helpfully summarized in a recent volume, *Religion and the Modern Mind*, as follows:¹

The truth is that the ultimately moral character of the universe, whether it is personified in the form of a righteous and transcendent God or is conceived as immanent in the world process itself, has been a part of all advanced religious cultures. It has been, until recent times in the West, a universal belief of civilized humanity. The opposite conception, that of a blind universe which is perfectly indifferent to good and evil . . . is characteristic only of the western world during the last three centuries and is the product of seventeenth century scientific revolution. That values are subjective and relative, that the world is not a moral order, is the fashionable belief of the intellectuals of our time. And this view of the world has seeped down to the masses. But since the older religious view persists under the surface, this gives rise to perplexities and contradictions in men's minds in contrast to the monolithic clarity and simplicity of the medieval mind."

A naturalistic accounting for the operation of the forces at work in life is an increasingly dominant fact. What room this accounting may be thought to leave for the affirmation of the existence of God, for the reality of spiritual values and insights, for the influence in conduct of supra-human purposes, — all this has become for many persons a matter of profound doubt and for others of us a concern necessary if a coherent and rational expression of our belief is to be achieved. But even where teachers or students have positive theistic conviction, there is too often in the conduct of such "believers" an ignoring

of the implications in their lives of the deeper spiritual insights which seem to have lost sufficient vitality and appeal to evoke profound and beneficent differences of conduct.

A second questioning is whether, even if there is *somehow* a body of human loyalties and moral standards which had better be served on prudential grounds, there is any need to assume that men will be better persons if somehow they feel able to relate their moral struggles to any direct or indirect support from supra-human sources. Will not a purely humanistic interpretation account for all the motive power which individuals need for ethical striving, to the extent that such striving is deemed desirable or obligatory?

It is questions of this kind which young people in college are asking in their own language and which some teachers are discussing from various points of view and with divergent or ambiguous conclusions. And it should be obvious that the developing of spiritual insights in this climate of sceptical sentiment is not easy. Other teachers are even saying that this kind of inquiry is an impossible, an irrelevant or an unimportant task. They are saying, in short, that spiritual insights are either untrue or illusory.

I believe, however, that there are a number of propositions — on which there may be reasonably wide agreement — which may illuminate this dilemma. I shall make no attempt to elaborate or "prove" these affirmations, many of which fall admittedly into the realm of "faith," — not provable by logical argument. Perhaps such a body of hypotheses or principles will suggest a further sensible basis for saying something constructive about educational policy and program possessed of a spiritual outlook and calculated to have a deep and valid appeal for students.

"The Everlasting Yea"

I affirm that it is possible for a rational and intelligent person to hold the following beliefs:

1. A spiritual interpretation of the universe is valid, — that is, a view and faith that our world is most richly intelligible in terms of the Spirit and of the creative processes,

¹By W. T. Stace, J. B. Lippincott Company, 1952, p. 49.

divine and human, which can be sensed as divine Outcome and Reality.

2. It is possible to attain a direct, immediate awareness of this spiritual Reality in terms both of personal identification with it and of an ineffably sensed consciousness that this Reality is a Source, a Law, a Power, a Process, in all of which we may dimly but progressively share as participants, no less than worshippers.

3. The way of loving kindness and tender mercy to all our fellow men gains its strongest sanction and deepest meaning in and through our belief that all men are the common heirs of this unutterable Spiritual Reality, are co-workers in a process to create that which we come to realize is true, good, beautiful, loving and holy, — something for which men's selfhood has an innate, intrinsic affinity. It was St. Augustine who phrased this truth thus: "Thou hast made us for Thyself and our hearts are restless till they find their rest in Thee." And the "rest" which he identified has, I shall interpolate, its dialectic in the active, creative effort of all of us.

4. The world thus accepted is a moral order requiring human responsibility for the discovery and application of a moral law or a body of "natural law" in and through the fulfillment of which is the measure of the realization of our human destiny. This natural law deeply interpreted is ultimately not relative. There is rather an absolute demand made upon all men, to the extent that they are progressively able by virtue of their deeply felt and continuous intellectual and emotional search, to discern the "law" and to grasp its implications for the responsible conduct of each person. And the mandate imposed to pursue this search, although it is relative in its actual practical effectiveness, is absolute in the *striving* toward truth and goodness which it entails upon each one of us. There is, I believe, truth in the statement that the problem here posed is one of being relatively absolute, not of being absolutely relative.

Although this moral insight is absolutely needful in order to assist all men toward the relative and partial applications they have the

capacity to achieve, men remain in this divine ordering free to make choices. And they continue responsible as individuals to make wise judgments in the interpretation and fulfillment of the "law," as applied to personal conduct. Failure to order one's life to the measure of one's discernment (as reinforced by education) is what we mean by sin. Sin is failure to obey the dictates of the vision of righteousness and of the creative processes which can be at work if we will strive to understand and share in the required individual collaboration with the Creative Intention.

5. The approach through science is but one partial, albeit essential, avenue to the understanding and experiencing of Reality. Our obligatory moral efforts are progressively informed and enlightened by the use of scientific methods and our application of the findings from such inquiry. Scientific inquiry and knowledge thus have indispensable moral value. And the view of the processes of nature and of human nature which a naturalistic interpretation supplies is the necessary condition of a progressive growth of scientific and also of spiritual understanding. But our judgments of "how things have come to be this way," "what value they have," and "how we can make them better," are distinctive judgments not alone of fact but also of value. And this distinction is a constantly valid one which the moral struggle has to keep clear and which education has to help clarify. In other words, we are required persistently to ask two kinds of questions: (1) What are the facts? (2) What is meaningful and valuable in the perspective of our individual scientific and spiritual awareness?

Ways and Means

Obviously these propositions fail to take account of numerous additional beliefs which many with organized religious ties would add as integral to their own body of faith. But these "overbeliefs" differently characterizing every religion and sect, however valuable and true they may appear to the believer, are in some measure unacceptable in their stated formulation to those of a different traditional doctrine or of no doctrinal back-

ground. And this is why they are not here considered.

If, as is my purpose, the basic intent is to center attention upon the underlying ways and means of developing spiritual grasp which clearly have some validity for students with varied or no religious traditions, I believe the most profound insights of history and of our contemporaries have to be advanced in as universal an idiom as possible and in as comprehensive a frame as can be widely meaningful. For this kind of universalism should certainly encourage some deep rapport to be established between a heterogeneous body of faculty and students who are in fact exponents of every important religion in the world and of every sectarian branch of the Jewish and Christian faiths.²

Surely one of the profound spiritual truths which has to be grasped is that the insights which are common to every great religion—the aspirations and the resulting moral claims upon its members—need to be acknowledged, to be clarified and to be strengthened by an effort at recognized common acceptance and identifying statement. In this view there is one world of faith and hope to which allegiance can be given. And it is far more important that this all-embracing Reality be sensed and cherished than that partial insights doctrinally stated be held up as final truth,—whether these derive from science, from mysticism, from revelation, or from some other avenue of what appears to be convincing experience.

If we want the assumption of the highest quality of human responsibility and a vivid sense of absolute obligation to develop in students as in ourselves, if we want for us all that profound purposiveness and self-direction which can have a kind of support *sub specie aeternitatis*, there are outlooks and commitments beyond the realm of reason and there are decisions of commitment to accept. Thus there comes a positive faith as an ad-

venturous leap of insight, all of which require conscious nurture.

My present purpose, therefore, is to express the need for some statement, all too brief, of the ways and means which might be educationally organized toward realizing in the life of many more students than now the cultivation of these resources and powers which the phrase, spiritual insights, intends to connote.

I shall refer to five aspects of possible program approaches.³ These are:

1. The knowledge of religion as an historic fact.
2. The philosophic and reflective aspects of religious inquiry and concern.
3. The place of organized religious bodies on the campus.
4. The spiritual life of teachers and counselors.
5. The role of meditation and contemplation.

1. *The Knowledge of Religion as a Fact*

There is wide agreement among all who have reflected on the place of spiritual development in college teaching that the first requisite for each student is some factual, historic knowledge of the role religious life, ideas, institutions, different religions and personalities, have played in civilization's unfolding drama.⁴ In the earlier American tradition something of this awareness—at least as far as the King James Bible is concerned—could be taken for granted among a great majority of students because of the ministrations of home and church. This assumption of prior familiarity can no longer validly be made even among those young

²The supporting literature on these five points is, of course, extensive, and is increasing rapidly. I have myself in *Character Building and Higher Education*, Macmillan, 1953, elaborated more fully on several aspects of program and have there supplied further bibliographical suggestions.

³See, for example, *The Function of the Public Schools in Dealing with Religion*, American Council on Education, Washington, D. C., 1953; *Moral and Spiritual Values in the Public Schools*, National Education Association, 1951; *Moral and Spiritual Values in Education*, by William Clayton Bower, University of Kentucky Press, Lexington, Kentucky, 1952; *Religious Values in Education*, by Ward Madden, Harper and Brothers, New York, 1951.

⁴Elaborative of this view from somewhat different outlooks are two recent volumes: *Religion and the Modern Mind*, by W. T. Stace, J. B. Lippincott Company, 1952 and *Two Roads to Truth: A Basis for Unity Under the Great Tradition*, by Edmund W. Sinnott, Viking Press, 1953.

people who come from avowedly Christian homes.

The point does not need to be labored that spiritual insight is not a new and original revelation made afresh to every generation. Rather in each generation we build and rebuild upon a rich body of humanity's spiritual sensitivity and progressively disclosed insights. And for the young person in search of spiritual clarification to have to start his own search without benefit of any background of historic tradition and experience is unfair to him. Indeed, even the need for such a search is unrecognized by many students amid today's secular preoccupations.

Suffice it to say that in courses in history, philosophy, sociology, anthropology, social psychology, esthetic appreciation and the like, every student might at least become aware of the religious influences which have permeated our historic cultural growth. At the least, the phrase, spiritual insights, should come alive for today's young people as having some realistic connotations which are not in the realm of the superstitious, the obscurantist, the purely "mythical."

2. *The Philosophic and Reflective Aspects of Religious Inquiry and Concern*

It is impossible briefly to do justice to the truth that all the great religions have implications which are philosophic or metaphysical in nature. One has but to mention the inroads which "scientism," the various determinisms (evolutionary, psychological, economic, historical), logical positivism, scientific humanism, anthropological naturalism and others,—all have made toward creating scepticism about the reality, validity and potency of spiritual insight, in order to realize that college students are peculiarly subjected in the nature of their intellectual environment to influences which can readily encourage blind spots about the life of their spirits and of the Spirit.

Indeed, within the departments of philosophy, to say nothing of the outlooks of teachers in other fields, the metaphysics taught or implied can too often today be of a sceptical and unspiritual character. Moreover, the value of any metaphysics may be stoutly denied by highly regarded teachers.

Problems of the validity of rational faith as distinguished from knowledge; of the absolute character of scientific knowledge; of decision, commitment and dedication, as compared with a "take it easy" attitude; of established criteria as to right and wrong; of the meaning of a Law of Love; of the reality of a basic and pervasive orderliness in the universe—all these aspects of human tension not only can be but are ignored in the instruction (and comprehension) of too many college teachers. Or, in a more generous interpretation, some of them believe, (mistakenly, in my judgment) in a separation of their personal religious convictions and of their presentations of instructional content and emphasis. The former is thought to be private and personal; the other is intellectual and "scholarly." And even the inconsistency of such a dichotomy all too rarely receives critical scrutiny by teachers who should know better.

It nevertheless remains true that recently more and more of the most profound scientific scholars are voicing convictions which are basically infused with spiritual insights and theistic interpretations. The obsessively "objective," "neutral" and hyper-esthetic preconceptions of some of the humanists and social scientists are being left behind by the convictions and pronouncements of these wise exemplars of the deepest disclosures or intimations from the natural sciences. There is still, however, a long way to go if the historic insights of the human spirit are to be given their day in the court of the college classroom of scientists, humanists and social scientists. And I see no way for this advance to be hastened unless and until more college teachers have clearer beliefs about the aims and goals of their own instruction and about the overtones of conviction and insight about basic life outlooks which they feel able to sincerely articulate.

3. *The Place of Organized Religious Bodies on the Campus*

The potency of the church groups on college campuses in developing spiritual sensitivity among students depends upon a variety of factors. The number of young people who come from homes with vigorous church af-

filiations is certainly not increasing,—is, indeed, probably a minority of the whole. And without some prior church connection of students, the chaplains and religious directors are likely to meet with some indifference in efforts to reach such unchurched students because of their unfamiliarity with the vocabulary of the spiritual life. The personal quality of the religious leaders can also have varying degrees of appeal even for church-affiliated students. The degree of influence may have to do with personality factors, with the degree of their theological liberality, or with the extent of their acceptance and tolerance of leaders and students of other religions or denominations.

I must register reservation with respect to too great stress in the conduct of these religious activities upon sectarian separatisms, upon denominational doctrines, upon special ritualistic emphases and elaborations. The world, I believe, is at a point where it is more important to stress those deep and abiding affirmations of faith which are virtually common and universal than these which are special to a particular religion or denomination. I know and would in some measure stress the need for and value of religious tradition and roots where they are already an experienced reality for the student or teacher. But I believe, none the less, that these can on occasion be stressed and promulgated by professional protagonists at a too great cost in relation to the strengthening of the sense of commonality of conviction and program shared by all men of good will and good mind. *The companionship of good will which unites men in agreed good action is always more important to espouse than that which may divide them in terms of doctrinal formulation.* This is to me one necessary affirmation in my own religious creed. And whatever ministers to the perpetuation of complacent separations and to a sense of spiritual superiority or—even worse—of spiritual monopoly of the right and true, seems to me a defeat for the most generous spiritual insights of our day.

4. *The Spiritual Life of Teachers and Counselors*

I believe that the student's spiritual wel-

fare is greatly helped (or harmed) by the degree of spiritual maturity of those who teach him, and by those who counsel him beyond the instructional efforts. I have elsewhere⁸ written upon the problem of the college teacher and his philosophy and religion in a secular society such as ours. Unless and until more teachers are, in their respective realms of discourse, more the prophet and less the priest, we may not hope for too much progress in the impartation of spirituality to students. I do not confuse the role of the preacher and of the teacher. I am only saying that *the vision of the deep human meaning of every subject* is the priceless spiritual asset of the gifted and profound teacher to whom the lines may rightly be applied—

"We touch him in life's throng and press
And we are whole again."

That both the teacher and counselor shall measure up to this kind of stature is always our hope and prayer, but by no means can it be a complete realization in such a society as our own.

Far short of this ideal, however, it should be possible that the friendly human relations of teachers with students would exemplify a quality of deep and loving concern which would indirectly generate spiritual influences. The teacher who sees the student as an end in himself and as a human being possessed of autonomy and dignity as a person, is almost certain to transmit and induce some real experience within those he touches that they are co-workers together, collaborators in the search for a deeper reality which the student consciously or not seeks as a foundation for his faith, courage and effort. Human relations at a sensitive level of interpersonal solicitude have their own sheer impact of value and enhancement. And the discourse between older and younger persons thus associated does not have to have any theological or doctrinal overtones unless their mutual inquiry

⁸"Spiritual Problems of the Teacher," *Harvard Educational Review*, October, 1945. "College Education and Character," *The Educational Forum*, January, 1950. "The Faith that Makes Men Whole," *The Educational Forum*, January, 1951. *Trustees, Teachers, Students: Their Role in Higher Education*, University of Utah Press, 1951.

is concerned with such matters due to some direct questioning on the student's part.

5. *The Role of Meditation and Contemplation*

One meditates upon the meaning and significance of that which may be existentially familiar. One contemplates the beauty, nobility, glory, mystery,—of that which is not necessarily an objectively sensed reality but is deeply felt and realized by those who are sensitive.

There manifestly are established "disciplines" or regimens that forward both processes, especially the second or contemplative. Also, there are forces in the psychic life and sentiment of our times which are discouraging to the moods of meditation and contemplation,—indeed to prayer and worship. To be able to resist these forces no doubt requires exceptional personal fortitude. Yet the development of spiritual insight in the deep meaning of that phrase does require some self-disciplining and some regimen beyond the immediacies of our usual activist programs of living and learning.

We have in our colleges too many courses each semester for each student. The "required" reading and writing is too imperious and voluminous. The claims of extracurricular activities are numerous and insistent. The encouragement to independent spiritual orientation becomes unappealing and obscure, if it exists at all. The physical circumstances of *places of quiet* and *withdrawal* where there is the likelihood of some evocation of the Spirit rarely exist and certainly are not stressed and given sufficient attentive concern by teachers and counselors. The difficult resolve to look within to discover one's deeper self, to be open to the influence of the Other, to "be still and know that I am God,"—all this takes place not usually by chance or accident but by high and deliberate intent. *And who is now helping this intent into being?*

The body of our shared experience in college—hopefully shared by student, teacher, counselor and administrator—which would further the insights toward the Spirit beyond the deliberations of the Mind (and the two

must ultimately come much closer into the deeper unity of the all-encompassing Spirit), all this, in short, is not achieved without conscious striving and plan.

The need is real and urgent to *vitalize* the student's will to *be* and to *become*, his sense of upreach and outreach as a person and as a "son" of the manifest forces of Creation and Love which seemingly have placed us here on earth for ends toward which we are required to seek and labor.

The ultimate touch, the deep justification of all college instruction, has to do with the strengthening, the rehabilitation, the resonant affirmation, of the integrity of the individual spirit as related to an ultimate Master Spirit in and through and for which it appears that our striving *means*, and means well and good, means better, stronger and finer for the good of men, as this can become organically related to what is, in our ineffectual vocabulary, God.

"The Spirit beareth witness with our spirits, that we are sons of God." Ultimately it is this sense within the individual that something in him is responding productively to Something he apprehends to be at work in his world, that is the true justification of a faith that grows as it experiences its own validity of enduring satisfaction, through apprehending "that by which it is apprehended."

In Conclusion

No one should tamper with the lives, careers and destinies of young people who has not a deep realization of the sanctity of the enterprise on which he or she is embarked. The contact of mind with mind and spirit with spirit has always hopefully to lead in what are believed to be Godlike directions. Only in a mood of humility and of reverence for life are other personalities to be helped toward spiritual strength and depth.

If something of the ways in which the ministrations of the Spirit to self and to others may occur can be realized by us all both in our conviction and in the content of knowledge and faith we may embody in character and action, a truer work of healing and of helpfulness should be possible of realization.

III

THE CONTRIBUTION OF PROTESTANT FOUNDATIONS TO HIGHER EDUCATION

H. D. BOLLINGER

Department of College and University Religious Life, The Methodist Church, Nashville, Tenn.

THE SEPARATION of church and state was probably never intended to keep religious values out of state universities. In spite of the fact that the leadership of the universities has been friendly, and *they have indeed been most cordial in their attitude toward religion*, such might have happened had the churches not established student centers or foundations¹ at state universities.

In 1856, there were 154 colleges and universities in the United States. Most of them were Church colleges because the Church was the mother of higher education. Only fourteen of them were state or independent universities. The combined enrollment of these state schools was 2,508 students.

In 1890, of the 415 colleges of the country, thirty were state controlled. By 1909, of the 606 colleges, eighty-nine were state or independent. It is interesting to note that, in the sixty-year period, 1870-1930, the general population of our country tripled and the enrollment in colleges and universities multiplied fourteen times. About 1909, educators began to take notice of a trend in higher education toward state universities. It had become so marked that it was referred to as a "shifting of the field." This meant that the Church had a new problem on its hands. It was a question not merely of maintaining and educating its own sons and daughters in its own colleges, but also of providing the means of religious education and nurture for the sons and daughters of the Church who were going to state and independent colleges.

The period of 1900-1910 might be referred to as the period of awakening on the part of the Church, in its specific responsi-

bility to the college students, regardless of what college they were attending. At different times during this period the Presbyterian, Congregational, Baptist, Methodist and Disciples Churches began the development of what later came to be the religious foundations of the churches at state and independent colleges across the nation. The detail of the dates and the historical factors can be studied in Dr. Clarence P. Shedd's book, *The Church Follows Its Students*.

The years from 1910 to 1920 marked the period of national activity in the development of the Church foundations. To the Churches named above were added the Lutheran, Episcopalian, and Roman Catholic.

The years 1920-1930, and since that time, may be referred to as the period of the development of programs of student religious work in the churches. This was true in practically all the churches. The programs were developed in the main around the thesis, "the Church follows its students." Therefore, student religious work in the Church is a program for students in the Church colleges as well as in the state and independent colleges and universities. It has established the Church in the local, state, regional and national program of voluntary religious activities of college students as a part of a great national and international student Christian movement. It is now quite commonly referred to as the Church student movement.

Consideration should be given to this phenomenon of the development of Church student movements. Some think they are "denominational throw-backs" and that the Church in the student field is behind the times. Why do they exist? The following may be some of the reasons:

1. Church student movements cause students who are members of churches to

¹This word is being used in this article in a manner that refers to the "foundations" established by the churches at state and independent colleges and universities, such as Wesley Foundations, Westminster Foundations, etc.

face the question, "What does my church mean to me?" The development of church work among students within denominations may create organizational reverberations, but more often from the viewpoint of the religious experience of a student, it is a personal question.

2. The student at a state university where the church is organized realizes that his church is *there* "on the job" and is a part of his life.
3. The Church student movement tends to lift the student out of a local setting and helps him feel he is part of a great church-wide, nation-wide and world-wide program. It gives him a perspective that is more than parochial and a sense of participation in something that is beyond himself and his campus.
4. A Church student movement trains in churchmanship. The religiously illiterate Christian collegian should be a person of the past. We are living in a day when the church must produce laymen who are theologically literate, Christ-centered and church conscious. While the Church student movements do not always reach high goals, all who are working within them are proud of the record of pouring into the channels of the church's life trained and consecrated workers, lay and clerical.
5. It should be quickly admitted that Church student movements may become too denominational. However, the United Student Christian Council and the thirteen student movements within it are struggling hard with the ecclesiological significance of the Church. The constant trend has been in the ecumenical direction and the recently genuine and very real struggle of the relationship of the United Student Christian Council to the Department of College and University Religious Life of the National Council of Churches has been made hard, precisely because the student groups have gone deep into the *raison d'être* of their existence and their relationship to the Church.

The strategy of the Church in relation to the state and independent college and uni-

versity is different from its strategy on its own campuses. In the case of the church college, the religious program begins on the campus at the heart of the college and proceeds outward from the college to the community and to the Churches in the community. At the state university (independent universities as well) where the principle of separation of Church and state enters in, the procedure is exactly the opposite. It is not customary to expect the state university to initiate a program of religion at the heart of the campus. Therefore, the strategy of the Church at this point is quite clear. In the case of the Methodist Church, it is customary to select the Methodist Church nearest the campus of a state or independent college or university and designate it as the Church of the Wesley Foundation. The program of religion proceeds from the Church and the foundations into the life of the university. In the case of the church college, religion begins at the heart of the campus and proceeds to the Church and community. That is because the church college is the Church operative in that phase of higher education. In the case of the state or independent college or university, the program begins at the local church or churches near the campus and through the medium of the foundation, which is the Church at work in the field of tax-supported higher education, reaches into the heart of the life of the campus.

We must now face the question, "What are these foundations doing and what do they seek to do?"

1. The foundations practice the creative process of religious education. The Christian religion places a supreme premium on Christ-like personality. It believes in moulding persons through a fellowship enterprise. The foundations follow this formula, believing it to be basic. The attempt is made to get students to accept the Christ, join in the fellowship enterprise of Christian students on the campus, and to build there the society of Christian fellowship. This is the creative process. It means that the program is of the students, by the students, and for the students within the

structure of the Christian faith. It means that the program is student centered and, insofar as the process with persons is concerned, it is not "from the top down" but "from the bottom up." It means that the program begins within the life of the individual and leads him into the integration of his life in the fellowship group.

2. The foundations seek to help students develop an adequate content of faith. College men and women are facing a day in which demoniacal forces seem to conspire to a decision of destiny within their generation. The industrial revolution, the downfall of political, economic and national units, the unethical use of the scientific method, and a blighting wave of secularism, all force the issue. What solution does Christianity have to offer? As the student of this generation faces this question he needs all the deep and rich resources that the Church has to offer. The foundations through the critical interpretation of the Bible, the cultural appreciation of the Christian heritage, the historical necessity of living truth and the power attained through the knowledge of God revealed in Jesus are seeking to help students develop an adequate content of faith to meet the problems of the present.
3. The foundations lead students in a thinking process. The foundations are engaged in a continuous task of promoting a thought process. The mission of a voluntary Christian agency on a campus is all too seldom realized. Some tend to think of a campus Christian group as just another club. Others think of these groups as havens of social life for the "left-overs" of on-campus groups. Others think of them as places where bait is set out to lure students toward the Church. The leadership of the foundations know that unless these campus Christian groups realize their true mission in the university they fail to justify their existence. Theirs must be the role to be on the constant quest for the true foundation of intellectual integrity in religious faith. Anything less than this

marks them as childish, adolescent, immature.

What is the mission of religion in university life? The scope of this paper forbids me to give the answer that the question deserves. However, the foundations in their religious programs seek to rise to that stature of religious maturity in campus Christian life that finds the answer in intellectual integrity, spiritual wholeness, the integration of truth, fullness of faith and in the power of community that comes when mind and spirit are blended in the discipline of a group fellowship.

4. The foundations seek to direct the idealism of students to the truth that sets men free. Many times the campus is looked upon as the spearhead of radical movements. The term radical is often used in connection with a general comment about students, and it has at times been used in the relationship of students to Church student movements. A colleague of mine in one of the other denominations once said that it is the business of these foundations to produce Christian radicals. He was of course, using the word "radical" in the best sense of the term. He used it to mean Christians who go to the roots of things, study facts and conditions, and, in light of the discoveries of truth which are made, initiate a line of Christian conduct that makes a difference in society. In meeting this so-called radicalism of the student, the foundations face the problem of conditioning the mind and life of the student to be good leaders in the Church.

In former days, the student was not thinking so much of his faith or his theology as he was of action. Now the trend is toward understanding the principles of the Christian faith and having a philosophy of life. The Church student movements came on the scene when the student did not treasure his relationship to the Church, and he, therefore, misunderstood churchmanship. The problem of the church foundations was to interpret his religious experience in

terms of his life on the campus and his commitment to the church and to the world. Another way to look at this problem is to appraise carefully the experience of the student in university life. Here he sees new vistas and new horizons, gets new ideas and makes new discoveries. He has to reset his entire experience around some framework of meaning and unity. He gets ready to "enter into life" or to give his life, perhaps to a person of the other sex, or to a vocation or to a cause. The Church at the university can become the altar on which the gift of his living experience is made. This cannot be done unless the Church is there with him to pioneer on the frontiers of faith and to open opportunities of fellowship, commitment and service. For many years now the foundations have sought to be "out in front" in intellectual challenge, moral demands and opportunities of service to lead students in art, literature, worship, fellowship, discussion, world-mindedness, peace and churchmanship.

5. The foundations seek to be soundly educational in methods and processes.

The method that Christians use may invalidate the goals they seek. Student Christian work is, and must be, thoroughly educational. The Church, through this student work is in the business of moulding life, building attitudes and changing character. In all instances, the work must be qualitative, intellectually valid, and skillfully constructive. Values in the individual and in the group must be kept paramount. Anything less than the educational method makes the work cheap, shoddy and insecure.

6. Church student work, through the foundations has been evangelistic. We are here using the word evangelism in its highest and best sense. Every evidence points to the fact that the deeper evangelistic trends of Christendom in our time have been intensified in the student Christian movement. At one time a pamphlet was produced titled, "The crusade for Christ-like living on the

Campus" and in it was the following: "Thus evangelism begins with an enthusiasm for one's own experience of Christ-like living, and a conviction that the values by which Jesus lived are of supreme significance. It proceeds with a real concern for the needs of one's fellow-man and one's society. It reaches its climax in an effort to meet their deepest needs and lead them into Christ-like living. In accordance with the Christ and the Church, *evangelism on the university and college campus is the registration of students in the school of Christ-like living.*"

7. The foundations offer students practical projects of Christian service.

It is one thing to stir up Christian idealism among college students. It is quite another thing to harness it to constructive projects. In multiplied areas of religious expression new projects of service are being developed. It is a tribute to the genius and originality of American Christian students to note that the variety and significance of these projects seem almost unlimited. There is an attempt to lift student religious work out of the dull routine of the ordinary into the realm of the challenging new.

8. The foundations train students in Christian churchmanship. The Church has been the custodian of values across the centuries. The student program operates in this modern day in the philosophy that the Church in the world is the legitimate unit of value-expression in society. It is training students for intelligent Christian churchmanship. It receives students from the home church into the college church which becomes a church home away from home. While there it attempts to give them that which they ought to have in order to be intelligent Christian churchmen. Upon graduation it seeks to pass them on into the Church having been made intelligent Christian churchmen through a unified experience because they participated in the very life of the Church itself.

9. The foundations participate in the cam-

pus Christian ecumenical enterprise.

The foundations with their staff, students, and leadership locally, participate in the various ecumenical enterprises. There is an understanding among students, faculty and professional leadership that ecumenism means the bringing of the rich heritage of that which one possesses within his Church to the altar of the ecumenical enterprise, and there making his gift in the name of Christ. In the spirit of true ecumenism therefore this is being done.

10. The foundations practice Christian world-mindedness.

The leadership of our student groups assume that the American college campus may become a genuine part of the world community; and that there might actually emerge from the campus a generation of college students who would be the saving difference between world community and world chaos.

The philosophy of student work is very important at this point. It conceives that world friendship is not enough; it operates with the conviction that there is indeed a genuine world mission of the Church, and that the best expression of this is in the actual establishment of a miniature world Christian community in the local student unit. Its waves of influence spread evangelistically outward to moral and spiritual frontiers that are not necessarily geographical but in all instances are no less than global. There are certain methods in student work wherein this work is being done. For example, at the present writing there are thirty thousand students from other lands who come to the United States to study. Our country has suddenly become the educational center of the world and these students come from the nations of the world and will return to their respective countries carrying some sort of an interpretation of American life and the way in which Americans practice their Christian faith.

The question is many times asked, "How

effective are the church student foundations?" This is like a lot of other questions about religion that involve spiritually intangible factors that escape measurement. However, student workers are asked the question so often that they *have* tried statistical answers. For example, I have before me a very careful survey made by an experienced professional student worker. There are 1596 students of his denomination in a large state university and detailed study shows that he has had excellent individual contacts with 61% of them.

In another study made last year 120 foundations were asked, "How many student do you *vitaly* affect?" Replies indicated that they vitally affected 18%. If the figure is correct, it means a fair degree of effectiveness in student Christian work. An authority in the field has estimated that when one considers all the factors of secularism in our day that if a student religious program at a state university can vitally affect 10% of the students it is doing a good piece of work. An additional question was put to the 120 foundations, "How many students do you casually affect?" They reported that they had such contacts with 38% of the students of their denomination. Adding the two percentages together, these 120 foundations are either vitally or casually affecting 55% of their constituency. Since about 80% of the Protestant students of the United States still register a religious preference of membership, if the foundations reach 55% of the 80% which is their "parish," they are doing an excellent job of extending religious values by direct contact into the life of our state and independent colleges and universities. However, the answer will never be in statistics. It is perhaps best stated to me by a young architect-missionary whom I met in Delhi, India in January when he said, "The foundation helped me to find myself and my vocation. It was there I met my wife. Our university experience meant a great deal to us but in the student foundation we found fellowship, vision and God Himself. It meant everything to us."

IV

The Nature, Significance, and Function OF THE NATIONAL NEWMAN CLUB FEDERATION

THOMAS A. CARLIN

Executive Secretary, National Newman Club Federation, Washington, D. C.

THERE ARE more than 250,000 reasons for the existence of the National Newman Club Federation. These are the more than 250,000 Catholic students attending secular colleges and universities in the United States today.

The National Newman Club Federation through fostering Catholic culture and fellowship deepens the spiritual, intellectual and social interests, in that order of importance, of Catholic students in secular and/or non-Catholic institutions of higher learning.

As early as 1905, Pope Pius X writing His Encyclical, *Acerbo Nimis*, said: "We do decree and strictly command that in all dioceses throughout the world, the following regulation be observed and enforced; where there are public academies, colleges and universities, let religious doctrine classes be established for the purpose of teaching the truths of our Faith and the precepts of Christian morality to the youths who attend such public institutions wherein no mention whatsoever is made of religion."

Recognizing as a weakness in education its failure to give a faith to college students, some Catholic bishops and priests opposed the attendance of Catholic students at secular colleges and universities. To support their stand they quoted *Canon 1374*:

"Catholic children shall not attend non-Catholic schools, neutral schools, or mixed schools, that is, schools that are also open to non-Catholics. Only the local Ordinary is competent to determine, in accordance with the norm of the instructions of the Apostolic See, in what circumstances and with what safeguards to overcome the danger of perversion, the attendance at such schools can be tolerated."

Other churchmen knew that due to lack

of Catholic colleges and universities within their own dioceses it was impossible to educate all Catholic students in a Catholic environment. They appreciated that a college education had become the "open sesame" to a successful business or professional life. They were aware, too, that education, in particular instances, was available at much less expense in non-Catholic colleges than in Catholic, and that courses in some specialized fields such as agriculture, forestry, and petroleum engineering were not being offered in Catholic colleges and universities. This is still true. Consequently, some Catholic students pursue their education in other than Catholic colleges and universities.

The inability of Catholic colleges and universities to assimilate the increased Catholic population and the resultant greater attendance by Catholic students at secular universities brought to the attention of the Hierarchy of the United States the fact that they were beginning to share a mutual problem in the field of the non-Catholic education of Catholic students.

In the Hierarchy the situation called for an attitude similar, as Cardinal Mooney once put it, "to the attitude the Catholic Church takes on mixed marriages. She does all in Her power to prevent them but nevertheless faced with the fact of them, She tries to protect the Faith of the Catholic party and the children of a new generation."

Realizing that from the ranks of the Catholic students on secular campuses would come many outstanding Catholic laymen, scholarly Catholic priests were appointed on the campus to continue the religious education of these students. Not that this is a luxury lavished on the possible "outstanding Catholic laymen," but rather the fulfillment of the canonical requirement.

The first Newman Club to be called by that name was formed by five medical students of the University of Pennsylvania in 1893. Because Catholic culture was the keynote of their program, they adopted Cardinal Newman as patron of their club. They recognized Cardinal Newman's life as a Catholic ideal of scholarship and his writings as granaries of knowledge for the young, receptive minds and hearts of students.

In other cities in the United States students sharing like experiences had chanced upon the same means of solving their particular problems. It was at a meeting at Hunter College, New York, in 1914, attended by members of the five college Catholic clubs in New York City, that the idea of a combined organization was first brought forth. This organization crystallized in 1915 with eleven clubs from New York, Philadelphia, and Princeton as its founding members. It was called the Federation of College Catholic Clubs and the decision was made to invite all similar college Catholic groups to affiliate with the Federation in the hope that through cooperation and an exchange of ideas the movement would prosper and expand to include all the non-Catholic colleges and universities in the United States.

At the annual conference of the Federation in Washington, D. C., in 1938, the name of the Federation was changed to The Newman Club Federation. In the spring of 1941, The Newman Club Federation became a constituent unit of the National Council of Catholic Youth, the federation of all existing approved Catholic youth groups under the Youth Department of the National Catholic Welfare Conference.

By its nature the National Newman Club Federation is a student organization. The officers are students, elected by other students. The organization has validity only in the student world—and only in that part of the student world which demands for its entrance the presentation of a high school diploma.

Interests of the Federation are varied. Through it the Catholic student on the secular campus has a voice in world affairs.

As a member federation of the *International Movement of Catholic Students*, a unit of *Pax Romana*, the NNCF assists in promoting and coordinating the efforts of the national Catholic student federations of the world. As a part of *Pax Romana*, The Newman Club Federation enjoys a consultative status at the United Nations. The Federation is one of the sponsors of the *World Student Service Fund*, which is playing such an important part in aiding students in foreign lands. Through the Youth Department, N.C.W.C., the Federation has a voice on the *Young Adults Council* which brings together principal youth organizations in the United States.

For Newman programs the United States is presently divided into sixteen provinces. At the head of each province is an elected chairman who takes office at the annual province convention. It is to be noted that this student's election is the free choice of student members attending the convention. He is assisted by regional vice presidents, a recording and corresponding secretary, and a treasurer who are also elected. A province Chaplain is appointed or elected, as provided by the province constitution, who serves as adviser to the province officers on matters of Faith and morals.

At the annual national convention a president, vice-president in charge of extension, a vice-president in charge of external affairs, a treasurer, and a secretary are elected. A National Chaplain is appointed for two years by the Episcopal Chairman of the Youth Department, N.C.W.C., in consultation with the Episcopal Moderator of the National Newman Club Federation, the Director of the Youth Department, N.C.W.C., and the National Association of Newman Club Chaplains. Membership in this latter Association is automatic upon affiliation with the Federation.

An executive secretary is elected for a period of two years. This office is currently filled for the first time by a priest. Previous office holders were students, fresh from their college education.

There are now 493 Catholic priests appointed as Chaplains to the Catholic stu-

dents on secular university campuses. The National Newman Club Federation does not prescribe what program of religious education is to be followed on each campus; it is a non-directive, advice-giving organization. Decision on the type of religious instruction is left to the local Chaplain and students who know best their own situation. The Federation acts as a clearing-house for the methods of meeting local challenges. It unites the groups of Catholic students attending secular institutions of higher learning for the purpose of mutual helpfulness and concerted efforts in promoting the religious, intellectual, moral and social standards of the students.

Since religion is a universal, it cannot be limited to a one-hour discussion conducted by the students and moderated by a Newman Club Chaplain. Inevitably it crops up in the social sciences; it must be recognized in the natural sciences; literature cannot be fully comprehended unless religion is known and understood. The personal lives of the Catholic students, the moral climate of the campus, the religious group projects sponsored by the Interreligious Council on the campus, all make it necessary that the student know his religion, and, if the student is to fulfill his sense of mission, practiced.

Within the National Newman Club Federation has grown a particular program for the Catholic students. It is referred to as the Newman Foundation. The Newman Foundation takes for its model the English University where Cardinal Newman studied and taught.

There is established on the campuses of the great universities in England, a Catholic college where outstanding Catholic scholars form the faculty. Catholic thinking, therefore, becomes not an ex post-facto judgment on accepted theories; Catholic influence and thinking is exerted during the formative stage of these theories.

The application of this mode of education produces a situation wherein a Catholic student takes courses in the social sciences, the natural sciences, literature and the arts for credit at the university. At the same time,

for no university credit, he receives at the Newman Foundation the Catholic thinking and tradition in these same disciplines.

There is not one hundred per cent agreement among the Chaplains that this is the best way to handle the problem which is theirs. Many favor this Newman Foundation ideal; others favor a pastoral approach to the religious welfare of the Catholic students committed to their care by parents and Bishops.

Among those who share the ideal of the Newman Foundation there is discussion as to whether or not the courses should receive university credit. There are instances in secular universities in the United States of credit being extended to courses in theology, which courses include dogma, moral, church history, liturgy, etc. At other schools similar non-credit courses are offered.

Those who favor the extension of credit see in this method of administration a closer approach to Cardinal Newman's *Idea of A University* whereby every university would have a school of theology which would be the queen of the schools of the university.

Those not favoring the extension of credit contend that inasmuch as theology is an elective, credit courses in theology do not attract the better students, but rather those students who see them as "fresh air" courses. They maintain that non-credit courses in theology attract the more sincere students.

Chaplains favoring the pastoral approach admit the teaching function of the Newman Club Chaplain but do not agree that this is the most efficient use of the time available to him. While he is devoting many hours a week to the special instruction of a few Catholic students the majority of his flock is making its way unguided. These priests fulfill their assignment by personal contact with every Catholic student attending the particular college or university to which he is appointed. The usual method is to know personally the students who frequent the Newman Club meetings, the voluntary religious exercises and the socials. He then consults the listing of the Catholic students on campus and each week invites a practical number to meet with him at a specific time

and place. Students who do not accept his invitation are visited by the Chaplain at their dormitory, fraternity or sorority house. In this way each Catholic student is contacted at least once each semester.

Group dynamics is rapidly replacing the old system of lecturer and lectured. On any campus it is not too difficult to get the Catholic student majoring in a particular field, to meet with a recognized authority in that field for extra-curricular experiences. Chaplains know they cannot be authorities in all fields and that the faculty is most willing to cooperate with them. Spiritual, intellectual, and social experiences provided by the Newman Club are factors in the number of times the Chaplain must consult with the Dean of Men and the Dean of Women concerning the propriety of the actions of the Catholic students.

In the religious field, in addition to specific courses in theology, philosophy, social sciences, natural sciences and the arts, active participation of the Catholic students is encouraged in the offering of the Mass, recitation of the rosary, and semi-annual retreats. There is generally a Newman Club representative in each dormitory, fraternity or sorority house and on every floor of these residences. His is the responsibility of informing Catholic students of the hours of the Masses on Sundays and Holydays of Obligation and of the other Newman Club activities.

Because it is a student organization, each Newman Club conforms to the regulations governing student organizations. A faculty moderator represents the will of the faculty to the student organization and the student organization to the faculty. On many campuses the Chaplain is given standing as a consultant in a specialized field. Those Chaplains teaching credit courses are given faculty status.

Courses proposed by the National Newman Club Federation are:

Course 1. The Catholic Moral Ideal of Life.

The law of love, corresponding duties, love of God in daily conduct and in wor-

ship; love of neighbor by charity (the works of mercy) and by justice (the ten commandments).

Basic Text: Cooper, *Outlines of College Religion*, Vol. 1 (Catholic Education Press, Washington, D. C.)

Course 2. Liturgical Worship.

Fundamental notions; religion, worship, liturgy, sacrifice. The Mass and its structure, the Missal and the Liturgical Year. The liturgy of the Sacraments, Vestments, Church furnishings, and other liturgical accessories.

Basic Outline: *The Liturgy and the Liturgical Movement*, a pamphlet (The Liturgical Press, Collegeville, Minnesota)

Course 3. Dogmas and Life-Motives.

Good and bad motives for acting. Basic dogmas as motives for right living: The future life, creation, fall of man, the Incarnation, Redemption, Motherhood of Mary, Fatherhood of God, Brotherhood of man.

Basic Text: Cooper, *Outlines of College Religion*, Vol. 11 (first part). (Catholic Education Press, Washington, D. C.)

Course 4. Grace and the Sacraments.

Nature and effects of divine grace. Means of grace; worship of God, private and liturgical, Communion of Saints, sacramentals, seven sacraments, good works as related to faith and life. (The treatment of the liturgy here is not a repetition of Course 2 but is a treatment of the liturgy from a slightly different angle—rather from the dogmatic viewpoint).

Basic Text: Cooper, *Outlines of College Religion* (Vol. 11, second part). (Catholic Education Press, Washington, D. C.)

Course 5. Moral and Religious Problems of Youth.

This course aims to offer practical solutions to various problems of life. Faith, broadmindedness, life-motives and development of the spiritual life. Vocational guidance. Choice of a life-work and life-partner, problems of courtship, marriage, parenthood. Social, civic, and personal responsibility. Moral problems centering around leisure time activities, reading, amusements, friends.

Basic Text: Cooper, *Outlines of College Religion* (Volume IV.) Catholic Education Press, Washington, D. C.)

Course 6. Introduction to the Bible and Its Contents.

Origin of the Bible. Languages of the Bible. History of the Bible and of Biblical versions. Conspectus of the contents of the Bible and its arrangement. Sketch of the history of the Old Testament, and relations between the Old and New Testaments. Interpretation of difficult and classic passages. Selected reading and reports made throughout the course.

Text: *Douay Version of the Bible*.

Course 7. Social Religious Problems of Catholics.

This is really a course in Apologetics, Special apologetics, centering around the three powers of the Church. The course might be otherwise titled: Credentials of the Catholic Church or just simply Catholic Apologetics.

Basic Text: Cooper, *Outlines of College Religion*, Vol. III. (Catholic Education Press, Washington, D. C.)

Preferred prerequisites: Psychology, philosophy, and education.

Course 8. Catholic Marriage and the Catholic Family.

Marriage, a natural contract and a Sacrament. Power of the State and of the Church over marriage. Rights and duties of the married couple in the light of Catholic teaching. Birth control, divorce, and mixed marriages, and other related questions.

Basic Text: Morrison, *Marriage*. (Bruce-Milwaukee).

Also Papal Encyclicals.

Course 9. History of the Church.

(1). From the spread of Christianity

in the Roman Empire up to the period of Popes in Avignon. Conversion of nations. Charlemagne and the Holy Roman Empire. Pope Gregory VII and ecclesiastical reforms. Crusades. Religious Orders. Popes and the Hohenstaufens. Medieval heresies. The Inquisition. Rise of the Mendicant Orders. Scholasticism and Mysticism. Religious Art and Poetry. Special emphasis is placed on the Popes and the Councils throughout the course.

Basic Text: Hughes, *A History of the Church*. (Sheed and Ward).

Course 10. History of the Church.

(II). Popes in Avignon. Great Western Schism. Renaissance. Luther, Calvin, Henry VIII. Catholic Reform, Jansenism. Rationalism. The French Revolution. Catholic Revival. The Vatican Council. Progress of the Catholic Church in the United States. Leo XIII, Pius X, Benedict XV, Pius XI, Pius XII. Special emphasis is placed on the Popes and the Councils throughout the course.

Basic Text: As above for Course 9, together with some modern and up-to-date outline on the Church in the U.S.A.

Course 11. Moral Principles for the Catholic Laity.

Historical development of morality. Ultimate end and destiny of man. Human acts and conditions affecting them. The natural moral law and human conscience, vices, sin, and the virtues of faith, hope, and charity; moral virtues of prudence, justice, fortitude, temperance. Specialized moral questions concerning each of the sacraments.

Basic Text: Any of the standard works on General Ethics, as Miltner, Glenn, or Cronin. *Ethics of Christianity*, by Reverend C. M. Winters. (St. Anthony's Guild Press, Paterson, New Jersey).

V

THE B'NAI B'RITH HILLEL FOUNDATIONS

ALFRED JOSPE

Director of Program and Resources, B'nai B'rith Hillel Foundations, New York City

A WHOLE generation has been spanned since the first Hillel Foundation was established at the University of Illinois in 1923. Named for Hillel, the gentle sage and beloved Jewish teacher of the first century B.C.E. and sponsored by B'nai B'rith, America's largest and oldest Jewish service organization, Hillel, in these three decades, has grown into a vital Jewish educational institution spanning the American continent and serving nearly 150,000 Jewish students on more than 200 university and college campuses in the United States, Canada and at the Hebrew University in Jerusalem. The name of Hillel is now part of the American university tradition and Hillel, in association with its Christian sister institutions, "helps to integrate the spiritual values of the historic religious groups with the life of the university."¹

Despite this tremendous growth, there has been no deviation from the original purposes for which Hillel was launched. Hillel's task today is, as it has been for thirty years, to lead Jewish students "toward glad identification with the Jewish people through Jewish fellowship; toward uplifting insights into the sources of Jewish inspiration through Jewish scholarship; toward valuable contributions to the community and society-at-large through enlightened citizenship."²

Specifically, the Hillel program encompasses activities which seek to provide the Jewish student, through study and discussion, with adequate and accurate knowledge of Jewish life by acquainting him with the faith, the literature, the history and the life and thought patterns of the Jewish people;

which enable him to share in the religious and cultural group expressions of the Jewish heritage with understanding and appreciation; and which will provide him with the opportunity to express his personality in activities aiming at the perpetuation and development of the Jewish religio-cultural heritage. Hillel thus wants to attain a two-fold goal: to make Jewish college students heirs as well as creators—heirs to their historic heritage as well as potential creators of new values; sharers of time-validated experiences as well as molders of new patterns of self-expression; recipients of knowledge as well as formulators of fresh insights.

Professional Direction

In order to achieve these goals, Hillel operates on a number of basic professional and educational principles. Aware of the inadequacy of previous efforts in the field of Jewish student work conducted on a voluntary basis, Hillel established professional direction for each of its units. Every Hillel Foundation operates under the guidance of a Hillel Director, usually a rabbi who combines Jewish scholarship with experience in and devotion to youth work. Hillel Counselorships—Hillel's extension service units—are served by either a rabbi in a community near the campus, an educator or group worker, or a Hillel Director from a nearby Foundation. A staff of sixty-nine Directors and seventy-two Counselors directs the Hillel program at present.

The Jewish Campus Community

A second principle of Hillel work is that Hillel conceives of itself and operates as the Jewish community on the campus. Hillel is designed to serve all Jewish college students regardless of their backgrounds, "denominational" preferences and kind or degree of Jewish conviction. Consequently, Hillel neither sponsors nor endorses any

¹A. L. Sachar B'NAI B'RITH HILLEL FOUNDATIONS—TWO DECADES OF SERVICE. American Jewish Yearbook, Vol. 47.

²Arthur J. Lelyveld STUDENTS (in THIS IS B'NAI B'RITH, 1950), p. 90.

partisan view of Jewish life. It is hospitable to every wholesome expression of Jewish interest and concern that may exist in the campus community. The Hillel Foundation thus serves as the common ground in which multiple Jewish viewpoints and diverse loyalties can co-exist and cooperate for the welfare of the entire student community. Every facet of creative Jewish experience is given full opportunity for expression. A student who registers with Hillel is affiliated not just with a student synagogue, an institution sponsoring cultural or social programs or a counseling agency, but with an institution encompassing all community interests. Through its community approach, Hillel seeks to relate the Jewish student to the totality of the Jewish communal experience, past and present.

In the same way, Hillel's professional staff members, though selected from all theological seminaries and representing every field of Jewish thought, are not missionaries for any individual or denominational point of view. Their variant personal convictions are respected. But they are stationed on the campus to interpret the totality of the Jewish historical experience to Jewish students and to meet the needs of not merely a segment but of the entire Jewish student body.

Synthesis of Information and Participation

A third principle in the Hillel Foundation technique stems from the insight that the educational process must be based on a synthesis of information and participation. This principle is not merely dictated by educational considerations but reflects the traditional Jewish emphasis which rejects any dichotomy between "religion" and "life" and considers religion co-extensive with life. While Judaism has never disparaged scholarship for its own sake, the social sterility of unapplied knowledge is educationally as undesirable as are activities which are based on inadequate knowledge and insufficient intellectual motivation. Hillel's aim, therefore, is not merely to equip the students whom it serves with adequate knowledge of Jewish life and the Jewish heritage, but to stimulate them to live Jewishly on the basis of this knowledge.

An inquiry into the historical sources and meaning of the Jewish holidays, for instance, will lead to the development of meaningful holiday observances by the students. A study of the values of the prophetic tradition will be applied to contemporary issues of social significance. Discussions of historical or contemporary Jewish needs will be related to a study of present-day relief agencies and the initiation of a student welfare fund drive for their support. In this way, the Hillel program seeks to guide the students through knowledge to conviction, offering them at the same time diverse opportunities to translate their convictions into socially responsible action.

Self-Motivation

Lastly, Hillel operates on the fundamental principle of self-motivation. The student group is organized democratically, and the students elect their own leadership group, the Student Council, which helps plan and administer the Hillel program. The Director is the guide and counselor. But the students are given every opportunity to share responsibly in Hillel's operation and program development. The Student Council is not merely an administrative organ but a deliberative assembly in which the relationship between Hillel's activities and goals is consistently explored and interpreted. Students participate also in the budgeting of program income and expenditures so that they may learn to evaluate the relative merits of one as against another project in the Hillel program. The Social Service Committee of the Foundation which conducts, for instance, the annual student welfare fund drive, elects its own officers, organizes its campaign, collects funds and determines its allocations, thus serving as a laboratory for the study, evaluation and support of communal needs. A similar structural pattern in all other student committees offers rich opportunities to involve students in the Hillel program and to channel their initiative and imagination into avenues of personal growth and communal service.

The interaction of professional direction, the community approach and democratic student participation has been responsible

for the growth of the Hillel program during the past thirty years. The Hillel program, of necessity, had to be flexible in order to cope with each specific campus situation and the varying needs and interests of the students. Nevertheless, there is a central core of activities which is part of the program of every Hillel Foundation.

Religious Program

The area that includes worship and religious activities is one of the keystones of the Hillel program. A busy week of activities at the Foundation usually reaches its climax at the Sabbath eve services. Holiday services and the observance of the festivals offer students additional opportunities to identify themselves with the religious traditions and heritage of their people and to join with their fellow Jews in solemn and joyous participation in the expression of a vital religious faith.

Hillel Directors know that they must approach the development of meaningful religious activities with a thorough understanding of the problems and needs of their students. They are confronted by indifference and sometimes even by the antagonism of some students to religious observance and worship. Only a small minority can usually be identified as persons for whom religion is a compelling and motivating force in their lives.

Hillel Directors view this problem realistically. They know that spectacular stunts will hardly go to the heart of the problem. Yet it is often possible to build creatively on the loyalties and experiences of those students who come from Jewishly literate and inspired homes.

Therefore, the Hillel technique calls for the use of imagination and for experimentation with religious programs that are creative. Hillel services include a strong emphasis on group participation and evocative symbolism designed to make worship a vital and enjoyable experience and not a dreary discipline. The Passover Seder is an opportunity for an intelligent appraisal of the meaning of freedom in the setting of a colorful pageantry. Purim—the Feast of Lots—is an opportunity to combine the

carnival spirit with fund-raising for worthy community causes.

Students can frequently be motivated to open themselves to religious experience through the personal influence of the Hillel Director. As he wins the confidence of the student, he will be accepted by him as a friend and counselor whose convictions and judgment command respect. In the informal and personalized give and take of discussion, it often becomes possible to make students question their stereotypes, pose new questions for them and induce them to open themselves to new experiences including the religious experience.

A deepened appreciation of the religious expression of Jewish life can often also be stimulated by the mutual integration of the religious and cultural activities of the Foundation. "Cultural" programs, for instance lectures on the prophets, "The God of Plato and the God of Moses," religion and science, reviews of important new books dealing with man's and Judaism's ultimate quest, classes in comparative religion, bull sessions on changing values in our society, provide a setting which can motivate religious inquiry and may even lead to the formation of a religious commitment group in the Jewish student community. Such groups, usually in the form of religious workshops, have occasionally pioneered in the preparation of new experimental services retaining all vital traditional elements yet adding original prayers and new readings from traditional and contemporary Jewish literature as well as from relevant general sources.

Hillel Directors also turn a large measure of the responsibility for worship services over to the students themselves. Competent students are trained to officiate as cantors or readers. Others participate in the choir; still others take charge of the mechanics. Qualified students, in consultation with the Director, prepare brief addresses, sermons or prayers, or lead discussions during or after the services. The assignment of this kind of responsibility to students thaws out differences effectively by making the service a shared experience and cooperative venture. The emphasis on group involvement helps

to build a worshipping, participating congregation in contrast to a group which remains an audience.

Cultural Activities

Cultural activities also occupy a position of centrality in the program of every Foundation. They aim to supplement the general university education of the student with Jewish values and to provide him with the knowledge needed for informed and intelligent participation in Jewish life. Hillel's energies are consistently focused upon the development of an intensive cultural program encompassing history, literature, background and ideals of the Jewish people and a host of related areas.

Regular lectures, discussions and forums on significant Jewish or general topics are part of the program of every Foundation. They provide stimulating opportunities to bring our students in contact with gifted interpreters of Jewish life and the contemporary scene. The topics cover the entire range of Jewish and student concern, for instance—these examples were chosen at random from actual recent programs: "God and the Intellectuals," "Moral Values in Higher Education," "The Bible Concept of History," "The Relevance of Religion to the Social Sciences," "The Prophets and the Concept of Power," "Cultural Pluralism and the American Tradition," "Modern Challenges to Religion," "Is Idealism Practical," "Judaism and Social Progress," etc.

Classes and Study Groups

However, the basic educational goals and objectives of Hillel can usually best be realized through the medium of classes and study groups designed to stimulate the student to further study in all areas of Jewish life and thought. Weekly classes and study groups are the heart of Hillel's educational efforts. At present, nearly 250 extra-curricular classes and courses are offered by Hillel units, ranging from Hebrew classes to Jewish folk-lore, from Biblical studies to "Contemporary Philosophies of Jewish Life," from Jewish history to Talmud courses, from Jewish ethics to a study of the Jewish community, from the great Jewish books of the

past to modern Hebrew literature and Israel's problems. These courses not only have the important function to make a student more literate but add to the dynamic of his faith and convictions.

Intensive Study—Honors Courses

Hillel classes and study groups are usually supplemented by attempts to stimulate individual gifted students to wider reading and more intensive study of Jewish life. The technique varies from an Honors Course in Judaism where the Director chooses a small group of students for intimate personal association and guides their reading, to personal association in the home of the Director for informal discussion and bull sessions. In addition, many of the Foundations specialize in bull sessions at the organized Jewish houses. The Director takes dinner at the house and then meets with its membership for an informal discussion. This method brings Hillel right into the students' quarters.

Courses for College Credit

A number of Foundations have succeeded in attaining university credit for some of the courses they sponsor. At present, twenty-eight major colleges and universities offer fifty-eight courses in the field of Judaic Studies under Hillel auspices. They usually are taught by the Hillel Director who serves as a member of the University faculty. In addition, Hillel sponsors at present full-fledged Chairs of Judaic Studies at Vanderbilt University, the State University of Iowa, the Bible College of the University of Missouri, and the Department of Judaic Studies at the University of Manitoba.

This core program is supplemented by a host of additional activities. The program of virtually every Foundation and many Counselorships includes a presentation of the creative beauty of Jewish life through interpretive forums, lectures and recitals on Jewish art, music, folk dance and drama. Film programs help to motivate a deepened concern with vital Jewish and contemporary social issues. Art and book exhibits lend themselves to meaningful educational activities of great appeal. Folk dance groups,

choral groups, radio and drama workshops are added instruments for effective programming. Social and recreational activities serve the social needs of the student group. The National Hillel Summer Institute and a network of regional institutes bring selected student leaders together annually for intensive leadership training in motivation and skills.

Intergroup Relations

Notwithstanding its primary task to serve as Jewish religious and educational agency on the campus, Hillel is not parochial and does not separate itself from the larger university community of which it is a part. It shares with all other campus groups a profound concern for student welfare, the cause of group amity, and cooperative service for common ends. Together with the Newman Federation and the National Student Christian Council, the B'nai B'rith Hillel Foundations sponsor the World Student Service Fund designed to give students an opportunity for sharing responsibly in the problems and development of the world student community.

On the local level, Hillel Directors usually are members, and often leaders, of the university religious workers' association, and Hillel students assume their full share of responsibility for the projects and work of cooperative or coordinating student inter-religious agencies.

The National Hillel Commission maintains a series of Interfaith Fellowships and awards on eleven key campuses in the country honoring the names of outstanding personalities whose lives have been an inspiration to men of all races and creeds and awarded annually for outstanding contributions to intergroup understanding. On some campuses, the fellowship funds are used to sponsor a campus-wide human relations conference—a project notably pioneered by the University of Wisconsin with Hillel's King Christian Fellowship; the establishment of special Hillel lectureships bringing eminent religious leaders or authorities on human relations to the campus; or special scholarships enabling promising student leaders to attend workshops or institutes for

leadership training in the field of human and group relations.

The Hillel Director as Counselor

An additional aspect of Hillel's day-by-day program merits special emphasis. The value of the personal services, especially the personal counseling services rendered by the Hillel Director, can hardly be recorded statistically. Yet this service is one of the most creative and significant aspects of the multi-faceted Hillel program. Hundreds of students avail themselves of their Director's counsel during the year. And the problems they bring to the Director's study range the whole gamut of human difficulties and Jewish life. Hillel Directors do not merely deal with routine questions such as college admission problems, housing, financial assistance to students in need, the arrangement of kosher meals for observant students, scholastic problems and conferences with parents concerning the progress and welfare of their children. Hillel Directors are regularly called upon to offer counsel on questions such as adjustment to college life, conversion to Judaism, job placement and vocational problems, the personal and educational implications of a student's draft status, courtship, marriage and mixed marriage, the scruples of a young person who has collided head on with the rigidity of institutionalized religion, the dilemma of conscientious objectors, questions concerning term papers, guidance in reading and graduate research in Judaic subjects, the question of whether or not to join a fraternity or sorority, questions of Jewish students concerning their identity and heritage and of non-Jewish students concerning Zionism, group tension problems and a student's involvement in unpopular causes, political problems and tensions with parents or established authorities, and many other similar problems. Occasionally a student will gain clarity in the very process of verbalization. In some instances, the Hillel Director, conscious of his limitations, will wisely refer a student to a specialist or agency. Most frequently, however, the Hillel Director, in skillful give and take, will be able to offer valuable counsel or guidance, and sharing his insights and

experience with a student in need, he will assist him to cope more effectively with the complexities of modern life.

This aspect of Hillel service points to what is probably the most crucial single factor determining the effectiveness of the Hillel program and its influence upon students: the personality of the Director. No one underestimates the importance of the professional techniques and educational methods which have emerged from thirty years of experience. The manuals, syllabi, texts, program suggestions and educational resources published regularly by Hillel are valuable program tools. Ultimately, however, it will always be the Hillel Director himself—his competence and imagination, the contagion of his faith, the integrity and religious quality of his life, his sensitivity to the needs and problems of the students, and his ability to communicate to them his convictions and ideas—which will make

for the vitality and meaningfulness of the Hillel program.

That the Hillel Foundations fill an important need in the college community and the community at large is already evident in the leadership which has been nurtured by Hillel. Young rabbis and countless professional and lay leaders were motivated to serve their people and institutions through their enriching experiences in the Hillel Foundation programs. Hillel's task, as that of its sister campus agencies, is difficult, and Hillel's leaders, while cognizant of Hillel's achievements, are equally conscious of Hillel's unfulfilled tasks. But their yardstick of evaluation is not merely what has been accomplished in the past but what there is still left to do in order to nurture the spiritual growth of the Jewish student so that, in his own life and that of the larger community, he will exemplify the commitments and values of the Jewish heritage.

VI

The Place of Religion IN INSTITUTIONS OF HIGHER LEARNING

JOHN J. O'SULLIVAN

University Chaplain, The Catholic University of America, Washington, D. C.

"TODAY EVERY Christian must face the full Christian vision and with no thought of compromise must seek vigorously to live it. Every day he must ask himself, 'What am I doing to build a Christian world?'"

These words will do, as well as any, to express the ambition of the Catholic religious educator to fulfill his responsibility on the college campus. The statement seems singularly lacking in subtleties until one tries to match an educational program to achieve its specifications. Then the nature of the program emerges in terms of the agent (the student) and the social pressures to which he is subjected (by which he has, likely enough, already been considerably crippled). The student must learn what a Christian world is; must realize that he is a body-spirit; must understand what are his peculiar gifts to develop; must realize what his faith and baptism commit him to achieving; must understand the absolutely essential law of working constructively with others. Many interested critics will pass on the success or failure of the educational process without making due allowance for many things that affect this generation.

It is apparent that the writer is addressing himself to the problem of the religious educator. The presumption exists here that there is a broad general agreement on what Catholic men and women in this field are trying to achieve. The precise elements in the problem need to be spelled out.

"It is easier to see the reason for a specifically Catholic education than to envision its approach to the world. . . . A right approach to the dominantly secularized world of life and knowledge is extremely difficult to

chart. . . ."¹

Those working in nuclear fission may be convinced that their problem verges on the abstract. The religious educator envies them the simplicity of their task. Intricacy comes about because various things are being placed in relation to one another, none of them as predictable in operation as the relatively predictable movements of matter-energy. Man is a creature destined to live in two worlds. Natural and supernatural, material and spiritual, temporal and eternal are the elements which stand around in casual conflict awaiting an ordering principle. These are an extraordinary series of antagonistic principals among which to achieve an *entente cordiale*. They are realities that must be assembled and related to one another. The student now, the educated person later on, lives in a society which he is expected to change. Not too many persons are sent to school to secure the status quo.

In too many areas, God has been eliminated from human life. As a result of this, man's nature has been denied and God has been derided. Religious leaders have called this apathy or attack "secularism." There are tragedies in man's institutions when they have been allowed to develop apart from God's law or at odds with man's nature. At a time when man should be making the greatest effort in the temporal order, there is a growing body of evidence that this is not understood and that many Christians have abandoned the temporal order. It should be obvious that things will hardly heal themselves. Does history have any instances of conditions righting themselves

¹"Education in a Secularized World," editorial, *The Commonweal*, LIII, (Mar. 30, 1951), p. 605.

through inactivity on the part of what should be a corrective force?

Jean Mouroux has given a readable statement of the way the Christian looks to his neighbor:

Modern man—as the outcome of how many tragic misunderstandings—regards the Christian as the sworn enemy of all things temporal. . . . The Christian . . . is a man of the next world, devoid accordingly of all interest in this one. . . . Christianity is the enemy of beauty: it imprisons the Carmelite behind blank walls. . . . The Christian mistrusts art; he thinks it pagan, cramps it with all kinds of moral restrictions. . . . The Christian is the enemy of civilization: he cares nothing for human ease and comfort, he regards material progress as subversive, and laments the new facilities that undermine the old traditions.²

And Mouroux admits in the same place, "We have all fallen in with some part at least of the total indictment formulated against us."

To cry unfair to such a judgment on the Christian will not do. There is misunderstanding between the two parties, to be sure. But there have also been abundant grounds for formulating such a statement. Since Christians have been at odds within their own communions and since their abstention or their participation has followed their being at odds, much confusion in the minds of others can be accounted for.

To install a sense of personal responsibility (or if it is there, to develop it abundantly), is one of the most difficult of achievements facing the educator.

A layman, with some experience on the problem, has remarked rather ruefully: "Asking me to Christianize my environment is like expecting me to alkalize the ocean with one bromo-seltzer." The problem leers at the educator, taunting and challenging. The task is one of instruction of the student and construction of the social order. We are not trying to recover a by-gone age. In denying the intention or in dismissing the

hope of grappling in the murky waters of history for that buried treasure known as the thirteenth century, one writer has rendered real service. This is our generation and we are a part of it. Our duty is to bring to all its institutions the life-giving principles of our religion. Again a distinction can be made. It is a fact that the saints who have been remembered as social reformers never started out with that in mind. They wanted to seek first the kingdom of God and His justice . . . and their followers discovered that all these things (the best of social reforms), had been added to them.

Time does present each generation with a new set of problems. Each age has its own needs. Good teaching reflects a shift of emphasis, unless one is dealing in plane geometry. This is part of the greatness of Cardinal Suhard in writing to the clergy and laity of Paris about their work. What he has written for a city in France has worldwide validity.

Contemporary life flows on apart from Christianity; a great number of modern values are not touched by it; the current no longer runs through the Church. All develops as though Christianity were only concerned with a "dream world."³

"One cannot hope to solve these (anguishing) problems (of the world of work) by a negative attitude or a simple warning against false shepherds. What is needed is the active presence in factories and workplaces of pioneers who are fully conscious of their double vocation—as Christians and as workers—and who are bent on assuming their responsibilities to the full, knowing neither peace nor rest until they have transformed the environment of their lives to the demands of the Gospel." (Pope Pius XII, letter to Canon Cardijn, Mar. 21, 1949).⁴

There it is again—the sharp, incisive criticism of one of the Christian faults and omissions—non-participation. The specifications are rather easy to lay down. The

²Jean Mouroux, *The Meaning of Man* (New York: Sheed and Ward, 1948), pp. 5f.

³Emmanuel Cardinal Suhard, "Priests among Men," *The Church Today* (Chicago: Fides Publishers, 1953), p. 272.

⁴*Ibid.*, p. 289.

persistent question arises of what manner of teaching will achieve this sort of Christian—intelligent, dedicated, with the fortitude of a martyr to endure and with the love of a saint to achieve?

Suhard commits people to some jobs in terms of their humanity—so surely as they breathe as man they must acknowledge social responsibilities. But over and above one's duties as a human being, baptized man must do more.

Cardinal Suhard says,

But there is a specifically Christian task: apart from a few exceptional personalities, man is the slave of his environment. The most spiritual apostolate cannot neglect this humble but daily dependency. It is the magnificent task of the laity to make their environment a favorable atmosphere which will pre-dispose souls to receive and live the Christian message.⁵

There must be in response to this the fullest development of the powers of the individual and the fullest awareness of his need of working with others. Man is a social animal. He is affected by those things in society which are termed "institutions." Alone, man senses that he is unable to deal with the pressures pushing him around. Man's natural ability has been more and more subject to paralysis because of the philosophy of excuse. The present generation is quick to instance the many factors which prevent its being able to do anything. The greatest of the immobilizing agents is its own low estimate of the human being. The army adage about "the difficult we do at once and the impossible takes a little longer" can be released in civilian life with advantage. The human spirit has been capable of great achievements when it thought there was a fair chance of making conquests, winning victories or scoring triumphs. Morale dies when philosophy turns pessimistic about what man can do. Man, aided by grace, is mighty. Man, aided by grace and his fellow man can achieve whatever is necessary to make his life human and decent.

⁵*Ibid.*, p. 290.

Threading this discussion is the relationship between nature and grace. How does the Christian conduct himself in this world at this time? John Courtney Murray, S.J. put it this way:

They (the laity) are being urged to seek simply and solely the kingdom of God in the heavens, and they are being urged to collaborate towards a Christian civilization on earth. It is impressed on them that it profits a man nothing to gain the whole world, if he loses his own soul; and it is likewise impressed on them that they must gain the whole world on peril of losing their souls. Their religious life is being given two orientations—towards God and His eternal city, and towards earth and the city of man.⁶

Since all Christian teaching involves such paradoxes, to state this one only reveals the nature of the problem. How to be active and how to be detached demands a fine distinction. The careful reader of this statement will sense that different emphases will be given by the different teachers in terms of their own background. Some will prefer to have nothing to do with this evil world and withdraw from its arenas and institutions, leaving the field in the possession of the enemy. All the time one who might have made some difference has chosen to be aloof and inactive. God does not work miracles where human agents might have worked their own changes. This was one of the points made by Aelred Graham, O.S.B., about the kind of influence young Father Thomas Merton was having several years back when *Seven Storey Mountain* was first written.⁷

Father Murray continues,

There is the temptation to make the Christian faith itself simply a means to an earthly end—social change and progress toward an ideal of human brotherhood. All this would be to make the heaven

⁶John Courtney Murray, S.J., "The Roman Catholic Church," *The Catholic Mind*, XLVI (Sept., 1948), p. 382. Reprinted from *The Annals of the American Academy of Political and Social Science* (Mar., 1948).

⁷Aelred Graham, "Thomas Merton. A Modern Man in Reverse," *The Atlantic Monthly*, 191 (Jan., 1953), pp. 70-74.

simply part of the dough. And against all these temptations the doctrine of the pearl needs emphasis . . .

. . . the regeneration of baptism, though it makes a man a 'new creature' endowed with a new life, does not transfer him into a new world. . . . All the institutions of this world are imperfect, unstable, capable of transformation, subject to free human action. Consequently, both by reason of their relation to his destiny and by reason of his relation to them, the Christian has the responsibility to see to the creation of conditions that will be favorable to his movement towards eternal life. . . .

The ordinary man needs the support of an environment whose institutions are shaped by the forces of justice and charity; otherwise he will fail to be ordinarily just and ordinarily charitable. Here, then is the point of insertion of the church's will with regard to the social order. Institutions that violate justice and charity are a manner of institutionalized sin, and a force for personal sin. And sin is the church's enemy—her only enemy, but everywhere her enemy, whether in the city as such or in the individual.⁸

It is precisely at this point that the role of the laity emerges into greater visibility. Many of the Catholic laity have been faithful over the years to make a morning offering of prayers. In it they imply they will accept whatever the day brings. The prayer may not place enough emphasis on the fact that some of the evils are not necessary and some of them can be eliminated with much good to the whole Christian society, by persons alert to know they are not being hurt by *necessary* evils and trained enough to be in a position to do something about them.

Priests and those with religious vows relate to God in a different way than the laity. One spirituality, or one attitude toward the things of the world, will hardly do. The laity have the same function in giving glory to their Heavenly Father but how that exertion is to be made and what form the working will take remains to be determined in greater detail.

The institutions of society, to repeat, should aid man to fulfill the destiny given him by God. In can never be a matter of indifference to a Christian that the community is suffering in many of its members from inadequate housing, from long labor lay-offs which result in demoralizing unemployment, or from other circumstances which disable man.

There is an impression abroad, even among our friends, that Catholics are masters of the ready-answer method. The fiction may owe its origin to the fact that little children are taught with a catechism. However, adults with eager minds will be pleasantly surprised to know that the development of Catholic truth has been considerable and that its implications apply to all man's living in this world. There are no easy formulas, which like a lengthy and well-constructed turnpike allow the Catholic to travel great distances through life without stopping or without fearing collisions. To live as a Christian compels him to stop at every corner and to make in each instance the painful and independent decisions to continue straight ahead, turn left or right, or even in some instances awkwardly determine to reverse his road and go back for several blocks or miles.

Frank Sheed has given many Catholics cause to think. His own thinking will appeal to most religious educators:

The soul has two faculties and they should be clearly distinguished. There is the will: its work is to live—and so to choose, to decide, to act. There is the intellect: its work is to know, to understand, to see: to see what? to see what's there. For the soul's full functioning, we need a Catholic intellect as well as a Catholic will. We have a Catholic will when we love God and obey God, love the Church and obey the Church. We have a Catholic intellect when we live consciously in the presence of the realities which God through His church has revealed.

When we look at the universe we see pretty well what other people see, plus certain extra features taught us by our religion. For the most part, the same in-

⁸*Ibid.*, pp. 584 f.

fluences which form other people's mind form ours—the same habits of thought, inclinations, bodily senses, indolences, worked upon by the same newspapers, periodicals, best sellers, films, radio programs.⁹

This gives us a background against which to consider something of how religious education was carried on before—in the centuries now past.

Taken in its widest sense education is simply the process by which the new members of a community are initiated into its ways of life and thought from the simplest elements of behavior or manners up to the highest tradition of spiritual wisdom. Christian education is, therefore an initiation into the Christian way of life and thought. . . . Today religious education is apt to be considered a kind of extra, insecurely tacked on to the general educational structure, not unlike a Gothic church in a modern housing estate. But in the past it was the foundation on which the whole edifice of culture was based and which was deeply embedded below the surface of social consciousness.

For from the beginning, Christian education was conceived not so much as learning a lesson but as introduction into a new life, or still more as an initiation into a mystery. . . .

Thus Christian education was not only an initiation into the Christian community, it was also an initiation into *another world*. . . . And I think it is here that our modern education—including our religious education—has proved defective. There is in it no sense of *revelation*. It is accepted as instruction, sometimes as useful knowledge, often as tiresome task work in preparation for some examination, but nowhere do we find that joyful sense of the discovery of a new and wonderful reality which inspired true Christian culture. All true religious education leads up to the contemplation of divine mysteries, and where this is lacking, the whole culture becomes weakened and divided. . . .

At the present day, the Church is but one institution amongst a whole series of

cultural organs which compete with one another to form public opinion. . . .¹⁰

The great obstacle is the failure of Christians themselves to understand the depth of that tradition and the inexhaustible possibilities of new and abundant life which it richly contains.¹¹

This long quotation may serve as well as anything can to help religious educators understand the hugeness of the task to which they are committed. Actually this contract will take centuries for its completion and the best minds of every generation for its hope of eventual success.

St. Paul treated the lately-acquired Christians as saints. Their institutions (which were really not affecting them in *some way*) did not overwhelm them. It is suggested that religious educators convince themselves that they may confirm their brethren who are their students.

Perhaps something of this sense of contagious exaltation will emerge from the remarks of Monsignor Reynold Hillenbrand about the lack of enthusiasm and optimism which really are the marks of the Christian. Certainly, few persons will yield their hold on the pleasures of the world because of an account that is itself dull and lifeless and and lacks the power to inspire.

The liturgy endlessly insists upon this simple truth: the world, with all its present disabilities, is now more glorious, is now more fraught with possibilities for our divine life, than Paradise would have been. . . . It is idle beyond words to lament that Paradise has vanished. The world is full of that lament. It is futile and self-pitying. For every regret that escapes our minds, there ought to be a cry of astonishment and delight—so far does the re-creation in Christ surpass the original divine creation in Adam.

Doubtlessly one of the reasons why we are such dull, routine Christians and have so little effect upon the world is that we have no sense of this, no sense of our

⁹Frank Sheed, *Theology and Sanity* (New York: Sheed and Ward, 1946), pp. 3f.

¹⁰Christopher Dawson, "Education and the Crisis of Christian Culture," *The Catholic Mind*, XLV (May, 1947), p. 268f. Reprinted from *Lumen Vitae* (Apr.-June, 1946).

¹¹*Ibid.*, p. 277.

newness in Christ. We are so much engrossed with the riddling effects of the first sin. We sense the collapse, not the restoration. We sense the Fall, not the lifting up. We sense the ancient enthrallment, not the release into the new glorious freedom, the freedom of the sons of God. Our thinking is so pre-Incarnation, if I can put it that way. We direct our attention to the lost Paradise, rather than to the infinitely more wonderful, though immensely more difficult, world that we now have. We live by sight rather than by faith, for the lost Paradise is everywhere manifest, but the glorious world is in the realm of the invisible, the divine. Because of this, Christianity is not the good news, the glad tidings that shall be to all the people. Because of this, Christianity has often come to seem a burden, not a joy; a constraint, not a liberation; a disadvantage almost, not an enrichment. We lack, in brief, this tremendous sense of the newness—which St. Paul says should have such a decisive influence on our lives, and for which the world hungers, never so much as now.¹²

Since this is one aspect of religion, it is to be taught. It is quite a necessary one because it should make it easier for persons to commit themselves wholeheartedly to the love and service of God.

The Catholic student at the undergraduate level is familiar with the necessity of his pursuing eight semesters of advanced study

in religion. (An occasional college will allow the substitution in the last two years—or ecclesiastical history, but four years, i.e., sixteen required points of credit, is the common pattern). What he may not be so familiar with is the necessity of acquiring speculative knowledge of dogmatic truth in the interests of his own virtuous living as a member of Christ.

He may balk at the intellectual perfection required of him, being essentially voluntarist by nature (or dull, or smug, or lazy). He may think the religion course a forum for the discussion of his immediate, personal problems—thereby misconstruing religion as primarily man-centered rather than God-centered. He may hold fast to the idea and concepts that were suitable enough in childhood study but are unworthy of a mature Christian. He may make progress in the conceptual grasp of truths presented, but go unmoved entirely in his savor of things because an insufficient appeal has been made to his will.

The Catholic college has a liturgical or worship life available to its students; it has a program of spiritual direction or counselling; it has an approach to the whole student, chiefly through his intellect, in the course in sacred doctrine, social as that study necessarily is. In a perfect world, higher education is forming perfect Christians through optimum use of all three avenues. Something of the attempt is reflected in these few pages.

And now, if you will permit the writer to get back to the slightly less perfect world in which he lives, moves, and has his being...

¹²Rt. Rev. Reynold Hillenbrand, "The New Life," *The New Man in Christ*, National Liturgical Week, Boston, 1948 (Conception, Mo.: The Liturgical Conference, 1949) pp. 33f. of philosophical study—ethics or theodicy

Ideas for

A PROTESTANT UNIVERSITY¹

WALTER HOUSTON CLARK

Dean, School of Religious Education, Hartford Seminary Foundation, Hartford, Conn.

WHEN THE Puritans landed in this country they first provided for the necessities of livelihood then built places in which to worship God. Whereupon, according to an early source, "one of the next things we longed for, and looked after was to advance *learning*, and perpetuate it to posterity, dreading to leave an illiterate Ministry to the Churches, when our present Ministers shall lie in the dust." Such were the motives behind the founding of Harvard College, just as similar religious motives marked the beginning of a large portion of the most honored colleges and universities of America.

Religion Today

Yet today religion very much occupies a back seat in the academic world. Here and there compulsory chapel remains as a shadow of the revered position that worship once held; the college president or Baccalaureate Sunday will dust off the resounding affirmations of his ancestors' beliefs, now purged of their mystical connotations, as he tells the graduates of the importance of faith and values; a poorly paid department of religion will carry on a few courses in Bible and comparative religion: these are the principal ghosts of those vigorous motives and interests without which most of our institutions of higher learning never would have been started. This is not to deny the recent discovery of many colleges that religion, well taught, may become one of the most stimulating subjects in the curriculum. But the average faculty member speaks of the courses in religion with an indulgent

smile; while the typical undergraduate is almost completely unaware of the importance of religion in the culture of which his college is one expression.

Religion fares not much better in the hundreds of denominational colleges which cover the land. These may perform for it the service which results from any disciplined loyalty to an idea, but, with honorable exceptions, such colleges too often serve a narrow and encrusted dogmatic concept—the verbalized shell of what was once a living faith.

Though so different in outcome the explanation of these two conditions, a too narrow and rigid religious emphasis and little or no religious concern at all, is very similar. Like all things living a college also finds it hard to serve two masters, and our most respected colleges, despite their origins, have chosen to serve Wisdom rather than Religion. "Veritas pro Christo et Ecclesiae" reads the full motto of Harvard College. That all but the "Veritas" should usually be omitted in most representations of the Harvard shield is at the same time appropriate to that great university's modern tradition and a parable indicating a development in many colleges. Launched by means of the energy and drive that so often characterizes the religious motive, the college has been faced with the choice between God and Truth. Ultimately we may concede that the two are one; but psychologically they are different, and the active seeker after Wisdom quickly senses the withering of religious faith and notes with disapproval its encrustation of dogma. If a choice must be made the livelier option too often not only *appears to be* but *is* the pursuit of Truth rather than the nourishment of Faith. Furthermore scholarship is so explicitly the

¹Ideas in this article owe something to discussions at the Minawanka Conferences of the Danforth Foundation as well as to Lenox School in Lenox, Mass., where some of these principles are demonstrated on a secondary level.

function of the college and the university that religion becomes increasingly a losing cause. It is not the student's religion that determines his admission but his brains; a professor's piety is as nothing in determining his reputation compared to his scholarship; while even the college president, typically a clergyman in early days, has become first a religious-minded scholar, then any kind of a scholar, and now often a business man or politician! This process has not been deliberate. It simply has resulted from inevitable conflicts of values wherein the values of scholarship and the apparent needs of the institution have consistently taken precedence over religious values. The latter have increasingly been shoved into a corner until, almost discredited, they exist on sufferance among those who honor different gods and "know not Jehovah."

The narrow denominational college has followed an identical procedure but with religion, rather than learning, its chief value. Here the student's religion *is* important; the professor may be a scholar but he must be pious; while orthodoxy is the first requirement for him who wishes to sit in the president's chair. Sound as these requirements may be if joined to a large and generous view of the importance of scholarship, it is nevertheless true that for the most part the larger vision does not characterize these institutions either religiously or academically; but rather they serve a restricted expression of truth which becomes more and more merely a verbalized reproduction of a former religious faith, serving only to hamstring the scholar and restrict that imaginative daring without which his scholarly searching bear but stunted fruit. This alternative is worse than the first.

The Problem

But is there a possibility of wedding the scholarly and the religious traditions in a college that will preserve what in the past has been an unstable equilibrium? There are exceptions to this somewhat oversimplified picture we have painted of American institutions of higher learning, and these should give us hope. But first we should

note one rule of institutional health that should not be forgotten in the building of any university.

This is that any great institution must in some sense be unique. Its philosophy must direct it toward a task which in some significant way is different from all other institutions of its kind. Too often so-called "independent" schools and universities are merely pale reflections of more illustrious neighbors, or the tintype reproductions of prevailing academic fashions. If one should read their catalogs with identifying names expunged, how many colleges could one identify? They all exist to further "high ideals," to hold their students to the "highest standards of scholarship;" they believe in inculcating "the cultural values of a liberal education" and boast a "well-rounded program of extra-curricular activities" and "athletics for all." The really outstanding colleges are outstanding not so much for what their catalogs say as for what the institutions do. And so we know Harvard for the group of fine scholars it has been able to attract to its staff, Antioch for its success in combining academic training with job experience, M.I.T. for the engineers it graduates, Springfield for its religiously oriented physical training program, Bryn Mawr for its high academic standards for women, St. John's for the Hundred Best Books, Chicago for its defense of academic freedom, Middlebury for its language schools. Each in its own fashion is outstanding in a way that marks it apart from other colleges and universities. It is with this thought partly in mind that these ideas concerning a Protestant university are proposed. For there would seem to be a need for a university to revive the cause of Christian scholarship and Christian education avoiding the extremes of a too narrow bias toward religion on the one hand and an academic emphasis that neglects what is probably the most important feature of our culture on the other. The question is, what kind of an institution is best fitted to perform this service? Our proposal is the Protestant University.

Some may be disposed to object to the

term *Protestant* in the title of such a university. Why take a negative term, they will say, associated with the very traditions of narrowness that we wish to avoid? Before we answer this question it is well that we should think about what we wish to accomplish. Religion by its nature is an all-inclusive affair. The denominational college is right in its attempt to bring everything under the direction of the religious aim, and it is right in feeling that religious loyalty must be defined and disciplined. Where most such institutions are wrong is in defining religion in terms of a too narrow dogmatism, thus discrediting the scholarship that goes along with it. The religious viewpoint must be well enough defined to have meaning and yet be broad enough to be hospitable to the ideas and findings of honest scholarship.

Since the Christian tradition is the religious tradition of the Western world, it is obvious that Christianity should be the foundation of any great representative religious university. Yet it would be somewhat presumptuous to use the term *Christian*, thereby implying that the university represented the Catholic as well as the Protestant branch of the Christian tradition. Indeed it is a shame that Catholic Christianity could not be included, but it is unrealistic to suppose, at least at this time, that such a dream would be possible. *Protestant* is probably the broadest term that could be used with any pretense at supplying meaningful definition and yet the narrowest that could be used with any chance of serving a number of the great Christian denominational traditions. As for the charge that the term is negative the answer is that no part of the Christian tradition is more positive. The derivation of the term is "to testify in favor of" something, and that to which the great *protestants* of the ages have testified is an experience of the Divine out of which have developed some of the most creative of all cultural forces. Beginning with the Hebrew prophets in our own religious roots the element of protest has been often a spectacular but essentially merely an incidental part of the

protestant's mission. For all advances, whether religious or secular, we have to thank those bold spirits whose vision of reality was so much truer than that of ordinary men that it was necessary to destroy the old that the new might be established. In all ages it is the ordinary men, the defenders of tradition, and the vested interests who sense only the destructive part of the protestant's mission. Was it not Jesus himself who found it necessary to remind His critics that He came "not to destroy the Law but to fulfill it."

It is such a tradition that is peculiarly fitted to stimulate productive scholarship and to invigorate the educative process. Its pursuit of Christian goals will supply the focus of an academic and educational philosophy at the same time unified yet infinitely varied in its paths and possibilities. The Christian goal will also perform a very important psychological function; it will supply the motivation necessary to energize the student and the scholar. Perhaps at this point it should be made clear that the Protestant University would be indeed sterile if it interpreted its mission primarily in terms of anti-Catholicism. As etymology indicates, lying at the roots of both the Protestant and Catholic traditions rest splendid affirmations. A recognition of honorable differences of opinion and emphases is not only inevitable but proper, but the true Protestant will be hospitable to those values and insights which may be learned from the Catholic tradition, recognizing that underlying goals are the same and that neither enterprise will be wholly effective without the values better served by the contrary form of faith. A narrow Protestantism must be repudiated as vigorously as an exclusive Catholicism. It is the liberal Protestant tradition that must be represented by the university of which we speak. This emphasis is necessary that its scholarship be well motivated and free. That it should represent many Protestant denominations will help to guarantee this freedom and to insure that no narrow denominational interests will control the institution.

Steps Toward the Solution

I

If it be desirable to establish a Protestant University, how then should we go about it? The first step is carefully to work out the philosophy of the institution, for which this article is only a tentative beginning. This is no time to establish just another university plagued as our country is by too many second rate institutions with classrooms choked with students to whom the academic adventure means little more than a chance to experience "campus life" and get ahead in the world. A thorough consideration first of the aims and then of the means of accomplishing those aims is necessary in order to make sure that there is a real need for a Protestant University in the scheme of American higher education. In addition it is even more necessary that, should the university be established, its philosophy be as clear as possible in the minds of those responsible for its administration. There will always be the temptation, when in doubt, to follow the traditional collegiate practices; and while indeed this may be desirable at many turns, it is important that such choices be in harmony with the distinctive aims of the university. The basic aims, as have already been indicated, are to stimulate Christian scholarship and Christian higher education within the scope of the liberal Protestant tradition through an organization that will support the free search for religious values by the most rigorous methods of modern scholarship. Thus a clear and well considered philosophy will provide assurance that the Protestant University be really distinctive.

II

The second step in the establishment of the Protestant University would be to secure financial backing. Particularly since one of its aims would be to attract to its staff first rate scholars, and since few would be attracted without some assurance of the stability of the institution and especially proper facilities for study, it would be necessary to be sure at the outset that adequate funds were available or forthcoming. In

view of the existence of many religiously oriented foundations and the generosity of many religiously minded people of means, it would seem not futile to hope that the financing could be accomplished, especially if the sponsors of the university were such people as to give confidence to those who might be approached for funds. It would be especially important that the venture not be started "on a shoestring," for this would mean lowering standards at the outset in deference to the demands of economic necessity, a policy that might take years to live down. Even though the student body might have to be kept very low at the beginning it would be important that what funds there were should go toward operating only a *first rate* institution. But such difficulties would be obviated by waiting until money were available to free the university from dependence on tuition fees so that indeed not a single student need be admitted unless he met the requirements of ability, preparation, and motivation.

III

Adequate financing once assured the next step would be providing for research facilities and gathering a nucleus of a faculty and company of scholars who, regardless of whether they had any teaching duties at the beginning, would nevertheless be able to carry on research studies and productive scholarship under the auspices of the university. This would be fulfilling part of its function but also it would help to set its tone and its standards at the outset. Proper financing would also insure the ability of the university to provide these faculty members not only a "living wage"—something which many American college professors do not enjoy—but a salary equal to the task of providing for the professor and his family a standard of living somewhere nearly equal to the dignity of his position in the eyes of the other members of the community. But just here is where the university must first take care that the *proper kind* of scholars be selected. For they must be not only *scholars of the highest competence* but also *deeply religious men* if the university is to make any pretence of being religious. This

does not mean that they are to be examined with respect to their beliefs, for a merely verbalized religious loyalty is what the university must avoid; but they should be in sympathy with the aims of the institution and, even more important, the quality of their lives must be such as to testify to that intangible spirit of the religious life which is so much more creative than any mere loyalty to a dogmatic formula. This is necessary first of all that their scholarship be guided and directed and suffused with this spirit, and second that their example may teach the students by what is probably the only method of conveying the values of the religious life. Naturally this is much more easily said than done. Certainly it is much harder to recognize the religious person than the scholarly one, and here much responsibility will fall on the administration of the college. Unless the administration itself represents these qualities it is hardly likely to insure them in its faculty. And even granting that the administration is sufficiently skilled to recognize the product that it wants there will still remain the task of locating it. Excellent scholars and teachers are scarce; even more scarce are truly religious men and women; but the task of finding both these qualifications united in single persons will be a much more difficult one than the task of finding one or another alone. One of the chief reasons for the decline of religious emphases in many colleges is that despite good intentions the good scholar has been picked over the good man. Other colleges which have emphasized the good man regardless of scholarship and teaching ability have seen their academic prestige lapse. Neither alternative is necessary providing, *but only providing*, that the college go to the necessary trouble and expense to make a search that is *at least five times as painstaking and efficient* as that of even the more careful colleges. It is only on the condition that the Protestant University is able to recruit top-ranking teachers and scholars whose spiritual qualities and interests match their scholarship that it will escape the fate of practically every other American institution of learning; that is,

mediocrity either in religious climate or in scholarship.

IV

After a good start has been made with the faculty, the university may then turn its attention to obtaining a student body. In general this should be recruitment by the use of standards comparable to those used for the faculty. As has already been noted, it is of greatest importance that high standards be established at the beginning. No student should be accepted who in scholarship and capacity for absorbing the values of a liberal arts curriculum falls below the top quarter of the present American college population. At the same time the university must be careful to obtain students interested in the religious enterprise, sympathetic with the university's purpose, and sufficiently liberal in mind to be open to new values both secular and religious. Again no creedal demands would be made, and perhaps the best selective factor operating would be that the spirit and the program of the university be such as not to be attractive to those less religiously oriented. However, a reputation established by high scholarship would soon create a demand that would make it necessary for the admissions office to scrutinize its applicants very carefully in this respect.

V

Perhaps before the consideration of the selection of the student body something should have been said about the plant of the university and the curriculum. In this area primary attention would be given to facilities for study and research. This means that early consideration would be given to a library. Eventually equal attention would have to be paid to the erection of a chapel, for these two buildings would be the two foci around which the life of the university, both symbolically and actually, would revolve. As befits the Protestant tradition the buildings at the university would be simple and economical to run. This does not mean that they should be ugly, for simplicity does not preclude good taste; but the ornate and costly buildings of the average

American college able to afford them, the luxurious fraternities and spacious meeting places are hardly appropriate to the scholar, stripped and disciplined in his pursuit of Truth, nor to the prophet, who has been clothed more often in camel's hair than in fashionable raiment. Any American school or college lacking an impressive facade will pay for it in prestige with the American public, and the Protestant University will be no exception. But it must avoid giving hostages in the form of a costly plant which will divert funds from its academic and religious aims. It must be willing to throw itself on the quality of its faculty and the soundness of the research it sponsors, the thoroughness of its education, and its devotion to its own ideals for that which is to recommend it to the public. This will put it on its mettle in comparison with other good institutions with finer campuses, for a college with a modest plant must have something else. The Protestant University cannot afford to put its trust in the appeal of its campus.

This leads to the important question of the character of the curriculum. How should the courses and their emphases be distributed? All these policies must be governed according to their appropriateness to the Protestant Christian enterprise. As much a prerequisite for the most effective Christian scholarship and education the liberal arts emphasis will be fundamental. But as part of the liberal arts program should be required courses in Bible and religion taught by the most effective teachers that the university can command. A thorough understanding of the Protestant tradition and its contribution to Western culture should be the first requirement for graduation. On the other hand, the university might further depart from conventional college practices by de-emphasizing the natural sciences. These are the departments which bleed white the treasuries of those institutions who feverishly try to keep up with other academic Joneses in the elaborateness and costliness of their scientific equipment, the modernity of their appointments, and the number of their technological gadgets. But

beside the consideration of expense there are two others. First, the religious tradition is not a sensory and materialistic one, and though not antagonistic to it the natural sciences have not sprung from it hence research in the natural sciences would not be emphasized. Second, it by no means follows that expensive equipment is necessary to the most effective teaching of science. Indeed the reverse may be the case when equipment becomes so elaborate and complex that it occupies the forefront of the student's consciousness. Science then becomes verbalized; the student becomes a technician and so misses the essential spirit of science. However, to omit the sciences entirely would be an educational crime in a society which the student cannot understand unless he knows something of science at first hand. Furthermore there is need in our society for the Christian scientist or the Christian worker who uses science. Consequently there must be well taught foundation courses in the natural sciences and some laboratory work as well. But instruction funds must be spent not so much on laboratory refinements as on the salary of the instructor, who will teach the essential spirit and method of science that much better for being uncluttered by too much of the apparatus of his discipline. The minimum courses for going on to graduate scientific work should of course be offered at the collegiate level. But graduate schools of science will have to be convinced by the results of objective tests and the records of its graduates rather than the richness of course offerings or the extent of laboratory equipment that the Protestant University can do a superior piece of education even in the fields it does not conceive to be its specialty. Otherwise the natural sciences will not be a feature of the curriculum.

But the humanities, the arts, languages, and the social sciences will form the backbone of the curriculum, each separate study being related as much as possible with each other, to society and civilization in general, and to the liberal Protestant Christian tradition in particular. As befits a university, graduate work would be encouraged, and as

the institution grows there should be developed graduate schools that will best express its traditions in such fields as those of theology, education, and social work.

VI

As to extra-curricular activities there are a few comments to be made. Experience at the typical American university indicates how dangerous to the academic cause are intercollegiate athletics, particularly football. Consequently it would certainly be wise to ban this sport and perhaps all intercollegiate contests, substituting for them a strong program of intramural sports and athletics for all. Also would be encouraged activities that expressed the central interests of the university such as help for local churches in their religious activities and social service projects. Indeed it might be well to have, as one of the requirements for graduation, participation on a paid or voluntary basis in some piece of work either directly the expression of the university's Christian philosophy or capable of being related to it.

Possible Weaknesses

Of the many possible weaknesses capable of developing in such a university there are two which will bear special watching. One is the danger that the university might come under the control of a special denomination with consequent intellectual and doctrinal bias. The second is that it might become too popular with a certain class of racially and socially prejudiced Protestants, particularly after it had once become an institution with prestige. Such a clientele could subtly pervert the social and the intellectual climate of the institution, and thus undermine its distinctive purposes. Certain policies will help to protect the university from both of these dangers.

Policies

First of all it would be well to have a requirement that at least three different denominations be at all times represented on the board of trustees or whatever the governing body might be. While it would be well to require that at least a certain proportion of these be clergymen in order to conserve the religious character of the en-

terprise, nevertheless it should be required that a similar proportion be laymen. This of course would not exclude requirements that other elements be represented, such as the faculty and perhaps even the students. Then it would be well to have varied points of view represented on the faculty, consistent with the basic requirements of scholarly competence, religious purpose, and the recognition of the importance of the individual, which we have indicated as the heart of the Protestant tradition. It would be hoped that at least a certain number of both Jewish and Catholic students would be attracted to the university, though in view of the fundamental Christian and Protestant emphases it would be unrealistic to expect them in large numbers. Yet it would probably be possible to attract to the faculty a few Jewish scholars who in essential spirit would come close to the religious spirit of the university. It might be more difficult to discover Catholic scholars who would not feel themselves out of place on such a faculty, but it should not be impossible to find some, sufficiently catholic in the larger sense of the word to understand the distinctive Protestant values at the same time that they would represent the values of their own Faith. Such men would perform a valuable service in interpreting other faiths on a campus where liberal-minded Protestants, remembering that Protestantism has roots both in Judaism and Catholic Christianity, would be alert to recognize insights and values from all sources. In quite another quarter the admissions director should be a person not only thoroughly imbued with the spirit of the university but keen to discern those whose motives should be steering them to an entirely different type of college. Through such and similar practices must the Christian spirit of the institution be protected against the killing frosts of social prejudice and intellectual narrowness.

In Conclusion

Professor Sorokin of Harvard has defined what would seem to be the disease of our times, the movement away from the religious faiths, the absolutes, the spiritual val-

ues of the past toward the materialistic, the "sensate" values of today. Like Oedipus a confused and half-blinded civilization seems rushing toward the fate against which it has been warned. If there is to be any rescue it must come from those who have eyes to see and wills to act. Nowhere has Sorokin's thesis been better demonstrated than in the development of the colleges, where the acid of the sensate has all but dissolved the religious motive so important to their births. These ideas for a Protestant University are presented in the hope that such an enterprise, or something like it, may appear on the educational scene to help stem the tide that must be stemmed if our civilization is

to survive. Recognizing the fact that man is half animal, and therefore loyal to whatever is sound in our scientific tradition, the Protestant University will nevertheless principally emphasize the truth that Man is a child of God. Through this emphasis and its vision of the importance of stimulating the individual's search for the knowledge of God it will foster in practice and in combination the prophet's search for God and the scholar's search for Truth. In this way it will maintain the unsteady balance between them in its pursuit of those values so necessary to this and to every generation, and so revive the blighted hopes of our academic forefathers.

VIII

Teaching Religion IN A TAX-SUPPORTED COLLEGE

GEORGE W. EDWARDS

Professor of Economics, The College of the City of New York

THE TEACHING of religion in a tax-supported college presents a perplexing dilemma. There is a growing appreciation of the role of religion in the curriculum during this time of crisis. The college student urgently needs an understanding of himself, a broad consciousness of his obligations to his fellow man as expressed in a clearly defined set of social values, and an insight into his relations to a power beyond himself. These needs call for more than a life philosophy and reach out for a religious faith. And yet the teaching of religion, as defined in this three fold sense, in a public institution of higher education, would seem to violate the American tradition requiring the separation of church and state. Over this issue many bitter battles have been fought in educational meetings and in the courts.

This is a study of the efforts to resolve the dilemma in one of New York City's institutions of higher education—the City College of New York. This is the actual record of trial and error, of failure and some success, of defeats as well as occasional victories. This account is written in the hope that it may help other teachers to avoid the errors made in this experiment at City College and perhaps encourage similar ventures in other state or municipal colleges and universities.

City College presented imposing obstacles to the introduction of religion into the curriculum. For such an innovation there was practically no precedent in the century-long history of the College. Moreover, in New York no one Christian faith is preponderant and the City includes a large Jewish persuasion which, because of its unhappy experiences over the centuries, is zealously opposed to the introduction of religion in education. Besides, most of the College fac-

ulty members were not deeply concerned over religion. This disinterest was the result of many factors true generally of higher education and particularly in a large urban community such as New York City.

There were, however, certain favorable forces which made possible the progress attained at the College. The College administration was in sympathy with the undertaking and gave it support. The faculty and its committees, undoubtedly with mental reservations eventually gave approval of proposals to bring religion into the curriculum. In fact, individual members offered helpful suggestions which enriched the content of the courses as they were developed. The full measure of credit belonged to the student body which showed warm interest in the religious approach of the courses.

From the start a fundamental assumption was made. It was, in a large degree, to determine the entire strategy of bringing religion into the curriculum. In initiating such a movement, it must be definitely determined whether a separate department of religion should be established. A study was made of the experience of other institutions, and their faculty members were interviewed. Departments of religion were established in 16 tax-supported institutions and so there was ample outside precedent for such action at the College. However, it was generally held that a separate department of religion was inadvisable at City College. There were good reasons for this judgment. A proposal to set up such department would have aroused, with justification, the opposition both inside and outside the College, of those who feared sectarian domination in public education. Safeguards, such as representation of different faiths in the administration of the department or in the teaching of its

courses would probably have been futile, and would not have satisfied the opponents of this policy. Moreover, such a step would have been contrary to the spirit of general education which with its emphasis on moral and spiritual values, was to provide the underlying philosophy and organizational procedure for bringing religion into the curriculum. General education opposes specialization and favors inter-departmental organization. It would therefore have been inconsistent to request the formation of a new department of religion. The final and most important objection to such a step related to the students themselves. A department of religion attracts mainly those who are already interested in this field, and they constitute only a small proportion of the entire student body. A separate department would fence off the field of religion from those who have no direct interest in the subject but actually stand in need of it. While there is still discussion of a department of religion at the College, the writer feels that it would definitely be a backward step.

New courses in religion were introduced into the curriculum. A course on the *Bible as Literature* had been offered for a number of years by the English Department. A new course on the *Social Forces in the Old and the New Testaments* was proposed and adopted by the faculty and by the Board of Higher Education. This course reviewed the books of the Bible in the light of modern research in the social studies. The curriculum committee of the faculty inserted into the catalogue descriptions the self-denying statement that "theological doctrine will not be considered." This course had but a limited response for it attracted only pre-theological students and never made an appeal to the general student body. More successful was the course in the *Philosophy of Religion* offered by the Philosophy Department. This course studied the nature of religion from the historical, psychological and social points of view and included analysis of such major philosophies as theism, idealism and humanism.

Of deeper significance than these specific courses was the presentation of religion to

the student body not directly concerned with the subject. This was accomplished by integrating religion into college courses offered to students in general. This objective finds wide support in the writings of leading educators. Dr. George N. Schuster, President of Hunter College wrote: "A properly coordinated program of humanistic studies can find ample room for the presentation of religiously-minded thought."¹ A recent report to the American Economic Association states: "Religion, art, literature, economics and economic analysis are too little integrated with one another" and adds that economics "lies under a corresponding duty to present its material as an integral part of a working scheme of social values."² Legal support of this position is ably expressed by Justice Douglas in the well-known case of *McCormick vs the Board of Education* in these words:

... Perhaps subjects such as mathematics, physics or chemistry are, or can be, completely secularized. But it would not seem practical to teach either practice or appreciation of the arts if we were to forbid exposure of youth to any religious influences. Music without sacred music, architecture minus the cathedral, or painting without the scriptural themes would be eccentric and incomplete, even from a secular point of view. Yet the inspirational appeal of religion in these guises is often stronger than in forthright sermon. Even such a "science" as biology raises the issue between evolution and creation as an explanation of our presence on this planet. Certainly a course in English literature that omitted the Bible and other powerful uses of our mother tongue for religious ends would be pretty barren. One can hardly respect a system of education that would leave the student wholly ignorant of the currents of religious thought that move the world.³

¹*Education and Religion*. Hazen Foundation p. 13 (see also: Thomas, George F. *Place of Religion in School and College*, p. 19. Trueblood, Elton, *Alternative to Faculty*, p. 79.)

²*Review, American Economic Association*, Supplement Dec., 1950, p. 51.

³Supreme Court of the United States, No. 90, October Term, 1947, page 5.

In accordance with this educational philosophy religion was integrated in the presentation of certain courses given in the department of economics. This experiment was tried in a required course in the *Economic History of the United States*. Much of the text materials used in the course came from the excellent case studies developed by Amherst College in its *Problems in American Civilization*. How this material was used to integrate religion may be illustrated by the way the period from the Civil War to World War I was presented. This era was studied biographically by concentrating on three leading personalities of the time—Carnegie, Rockefeller and Morgan. Carnegie's thesis of the "Gospel of Wealth" was studied in relation to the Pauline doctrine of stewardship. The policies of Rockefeller and the Standard Oil Company provided ample opportunity for passing judgment on the business ethics of this turbulent economic period. The financial practices of Morgan were appraised from the standpoint of whether they meet the social needs of the time. The verbatim statements of these business leaders as well as their critics were studied, and based on these primary sources, the student made his own judgment. It is interesting to note that on the whole the student verdict was favorable to the business leaders. Rockefeller emerged from this testing particularly well, for most of the student groups regarded him as an industrial statesman rather than a "robber-baron." The evils and irresponsibilities of the economic order of this period were studied in the literature of the time. Howells' *Rise of Silas Lapham* offered a biting sketch of the weakness of the business man of these years. Norris's *Octopus* presented the railroad industry as a relentless impersonal power controlling the destiny of its victims and raised the problem of whether machine or man was master of the economic order.

The integration of religion in an advanced course—*Evolution of European Capitalism*—was tried. The experiment was given an auspicious introduction by using as the initial reading Tawney's *Religion and the*

Rise of Capitalism. The opening chapter poses the question of whether economics and ethics can be separated. As Tawney writes "the attempt to judge economic activity and social organization by ethical criteria raises problems which are eternal." This viewpoint set the pattern which was followed throughout the entire course in studying the rise, development and the crisis of capitalism in England, France and Germany.

In both of the courses religion was only one of several strands of culture brought into relation with economics which was after all the core. It was a definite challenge to develop a course wherein religion itself was the core. Religion, as the unifying principle in education, has been given strong support in recent years. Christopher Dawson holds that "religion is the key of history." (*Commonweal*, Feb. 25, 1949, p. 489). Professor Clarence P. Sheed states: "religion is the golden thread that draws together all separate aspects of culture, the weltanschauung which gives meaning to the whole." (*"Religion in the State University"*, Hazen Foundation, p. 7.)

Although there was thus ample support for the general principle that religion could be a unifying force in the curriculum, it was almost impossible to find accounts of classroom experiences in which this principle had been carried out in actual practice. This is the unhappy and baffling situation which teachers so often face. Much educational literature is full of beautiful and high sounding theory, but rare is it to find the accompanying explanation of how to apply this theory to the classroom. Therefore in putting religion as the unifying principle to the test of the classroom, some of us at *City College* felt like the Ancient Mariner, in that "we were the first that ever burst upon that silent sea."

Religion as the integrating principle was used to carry out the aims of general education. Unity was a fundamental objective. The sequence brought together not only the social studies but also the humanities. Depth was sought by concentrating on a limited

number of projects which were studied intensively. These were related to one another by presenting them, with one exception, in chronological order. The third aim throughout the sequence was the reach for absolute values both social and individual. The final goal was the development of the student's total personality including not only the intellectual but also the emotional and what is more important the spiritual. It seemed that these ends of general education could be best attained when religion was made the integrating means.

A few details of organization need explanation. The sequence was offered in the School of Technology which for a number of years had pioneered in the field of general education. It had discarded specialized required courses in the liberal arts, and had replaced them with interdepartmental courses in the social studies and in the humanities. The new sequence moved one step further by combining these fields into a single sequence. It was given for two terms of seven hours a week and for three hours in the last term. Only a few sections of this combined sequence were offered in any one year, and the greater part of the students continued in the separate required social studies and humanities courses. Audio-visual materials, such as film strips, motion pictures and playing records were extensively used. Field trips to such places as the Metropolitan Museum, the Jewish Museum, and the Cloisters enlivened the interest of the students in the subjects being considered in class. Student participation not only in the classroom presentation of the sequence but also in its management proved very satisfactory. At the opening of the sequence the members of a class were divided into groups and continued in these groups throughout the three terms. They assumed responsibility for panels and also gave their critical judgment in the selection of subjects and texts. If at the end of the term the students strongly disapproved of any materials or text, it was dropped in the succeeding term. Whatever the success of this experiment, in a large measure, it was due to this continuous audit by the students

themselves. "Great books," including not only the classics of the past but also the works of contemporary writers, provided the reading materials of the sequence. The low priced editions of these books enabled students of limited means to prepare for classroom recitations at home or even in transit rather than in the crowded libraries of the College.

Introduction to the sequence was effected by a study of the broad problem of social evolution. This perspective was necessary since the entire sequence was presented within the framework of history. Anthropology furnished the introductory materials, for Ruth Benedict's *Patterns of Culture* and Gordon Childe's *Man Makes Himself* were the initial readings. Although both books were somewhat "slanted" against religion, they nevertheless provided excellent subject matter since they drew widely from several social disciplines.

After this introduction the first part of the sequence covered the foundations of western culture—the Greek and Hebraic—Christian. The study of the former was limited to an analysis of Athens in the fifth century. In lecture the broad background of Greek history was presented in order to review and round out the knowledge of this subject which the student had already derived from his high school course on the ancient world. In class the political crisis of the period was studied intensively through reading Thucydides' *Peloponnesian War*. It gave the students a grim realization of the recurring tragedy of war, whether in the fifth century B.C. in the twentieth A.D. The dangers lurking in power politics, the corroding influence of pride and arrogance in bringing about the fall of states as well as of individuals were graphically portrayed by Thucydides. Within this setting of the rise, development, and decline of Athens, the works of the great dramatists were read, Aeschylus, Sophocles and Euripides gave the students deep insights into some of the problems confronting the individual in any age such as the relation between man and the state, man and his fate, as well as the reconciliation of divine justice with the existence

of human suffering. The philosophy of Socrates, as expressed in Plato's writings, threw a clear light on such questions as whether the human mind could discover absolute truth, know the difference between right and wrong and whether there is order in the universe. The glory of Athenian art was shown through visual materials carefully selected and ably presented by the Art Department of the College.

Next came the pilgrimage to Jerusalem as of the seventh and sixth centuries B.C. The book of *Kings* gave the historic setting for this era in which Judah rose to a high tide of political and economic power experienced her tragic decline in the fall of Jerusalem and suffered her sorrowful exile by the waters of Babylon. The lecture served as the vehicle for the transition from Athens to Jerusalem and of reviewing the achievements of Hebrew culture before the eighth century. The students concentrated mainly on the books of *Isaiah*, and *Jeremiah*. The study of their philosophy of history, their standards of judging social institutions, and their profound analysis of man's relation to God was a deeply-moving experience for both student and teacher.

Consideration was then given to the Christian heritage. The lecture again made the transition from the sixth century B.C. to the first century A.D. and the social background of Palestine as well as the Roman empire was sketched. Here, however, a technical obstacle was encountered in the selection of the reading material. After several unsatisfactory attempts to overcome this difficulty it was solved by reading the gospel of *Luke*. It provided the materials for studying not only the life of Jesus, but also his teachings as expressed in the Sermon on the Mount and in the parables. As I write these lines there comes to mind the memory of a bright spring day when the class met outdoors in the College stadium, the unusual sight of a group of students with Bibles in their hands attracted a gallery of onlookers who had come to sun themselves and remained to join in discussing in the application of Jesus' teach-

ings to the pressing problems of College students living in a culture in crisis.

Modern European culture was the theme of the second part of the sequence. Here the study was limited mainly to the nineteenth century in the sense of the period from the French Revolution to World War I. The spirit of modern culture was viewed through Goeth's *Faust*. Supplementary readings helped to show the students the modern attitudes toward life such as humanism with the center of interest on man, secularism with the emphasis on the things of this world, rationalism with its optimistic confidence in the power of the human mind to solve all difficulties and faith in the ability to control the forces of destiny. Democracy was next studied as a creed of human freedom and a way of life governed by broad moral principles. Attention was concentrated on the French Revolution, and the conflicting views over its significance were analyzed by readings from such divergent contemporary writers as Rousseau, Burke and Paine. Equally illuminating in its insights was the poetry of Coleridge, Wordsworth and Shelley. This utilization of resources of the social studies and the humanities as they related to the French Revolution was an outstanding proof of the value of integrating the two fields. The third project was the analysis of nineteenth century capitalism. Its basic principles were viewed first from the writings of the great classicists—Adam Smith, Richardo, Malthus and Mill. Then followed the judgment on capitalism as expressed by the socialism in the *Communist Manifesto*, by the Church in *De Rerum Novarum* and also by the poetry of Hood, Elizabeth Browning, and Kingsley as well as the prose of Carlyle and Ruskin. This part of the sequence dealing with modern European culture provided the richest opportunity for calling upon the resources of art, such as the paintings of Goya and Darimer, and music, including the works of Beethoven and Schubert. Slides and playing records were liberally used to study the spirit, the democracy and the capitalism of nineteenth century Europe. This section closed with a view of the crisis of modern

European culture after World War I including the difficulties of the democratic countries of England and France, the growth of totalitarianism in Germany and Italy and rise of communism in Russia.

The same general framework was employed in considering the third part of the sequence dealing with American culture. This proved the most difficult assignment of all, and in the earlier experiments was the least satisfactory. After much fumbling, it was found that an appreciation of the general spirit of American culture could best be taught through the media not of the social studies but rather the humanities—literature, art and music. Democracy was viewed by focusing attention on two particular problems. These were changed from term to term, as a problem proved unsuitable for classroom presentation. The best results were obtained from a consideration of the problems of freedom and of minorities. Readings in the former study included Anderson's *Winesap*, Warren's *All the Kings Men* and Orwell's *1984*, while the latter subject was brought to life by such books as Wright's *Native Son*. Audio-visual materials, as the film strip on the *Races of Mankind*, and also Negro spiritual records proved effective. Here was an illustration where the readings in the social studies became supplementary to the humanities in presenting what would ordinarily be regarded as purely a political or a sociological subject. Nineteenth century American capitalism was analyzed by concentrating on the leading figures—Carnegie, Rockefeller and Morgan—of the era from the Civil War to World War I. This presentation was similar to that described before in the course on economic history. In the period after World War I attention was focussed mainly on the Great Depression and its aftermath. Here again literature provided excellent readings in Fitzgerald's *Great Gatsby* and particularly Steinbeck's *Grapes of Wrath*. The Amherst study on the *New Deal, Revolution or Evolution* was the closing assignment.

This part terminated with a consideration

of the crisis of Western culture. In this way the studies of both European and American culture were brought together. The political problems of west versus east and their conflicting ideologies and menace of atomic war, and the efforts at overcoming it were viewed. An attempt was made to probe deeper into the underlying forces which have created this crisis. Again the humanities provided the best insights into these forces.

The fourth and concluding part of the sequence always proved the most thrilling. By this time the students had developed a mature attitude. They were now prepared to face the fundamental problems of culture—man in search of himself, man and society and finally man's quest for God. The contributions of Greek, Hebraic-Christian, modern European and American cultures, as presented throughout the sequence, were reviewed and evaluated. In this concluding part the social studies played the major role. Psychology contributed in developing a better understanding of the student's own personality, sociology helped in advancing the understanding of the problems of social organization and philosophy, as the handwork of religion, threw light on the basic problem of man's search for a power beyond himself. Each student was encouraged to think out his own answers to these eternal questions. While every effort had been made to encourage individual thinking by the students throughout the sequence self direction reached its highest development in this final part. Tape recordings of the student panels discussing these closing subjects have preserved the memory of deeply moving classroom experiences.

Teaching religion in a tax-supported college such as City College, can be a truly educational adventure. No legal barrier exists if religion be presented as an integral part of the heritage of western culture. In fact the educational process can be made deeply meaningful and effective when religion itself is made the integrating principle.

IX

CURRICULAR RELIGION IN STATE UNIVERSITIES

EDWARD W. BLAKEMAN

Consultant, Public Higher Education and Religion, Pacific School of Religion, Berkeley, California

"EVERY REFERENCE to religion in the United States," said an English educator, "not only raises all of the issues of epistemology but of culture itself." However, we are doing a much humbler work than our English friend had in view. We are offering a tentative list of categories under which one narrow segment of current higher education may be re-studied. In this article we limit ourselves to tax-supported institutions. Likewise the categories proposed do not deal with the worship and chapel segment of campus life. Nor do they touch upon voluntary religious agencies such as the Christian Associations and those ecclesiastical projections of the Faiths and Sects which are pastoral only. Our proposed categories or patterns relate to the curriculum in religion and how the teaching of religious courses is administered.

Within that academic or teaching area we further delimit the field. We have in mind the administrative problems before the presidents, deans, and trustees of state universities. We are not thinking primarily of graduate courses in religion or theology. The student constituency we have in mind may be described as young laymen who, in the college of liberal arts, take courses to familiarize themselves with our religious heritage and introduce themselves to the motivations of sages, saints and prophets and the ideals claimed for various systems of belief.

The study was planned a decade ago to go forward in cycles. First, far out on the fringe of the problems peculiar to state universities and colleges, was an approach to all the accredited colleges in the United States. In the introductory text issued as *Administration of Religion—Personnel*, we discovered that there were over 1,000 men and women officially administering religion in the 728 colleges of all types: (a) Church colleges,

(b) Independent universities and (c) State institutions of higher learning. The schedules related to (a) who is chairman of courses in religion, (b) who provides worship and (c) who is the chief religious counselor?

Secondly. The search brought us in from the fringe, as it were. An explorative study was made of the administrative procedures in institutions of Michigan, Pennsylvania, Illinois, New York and California. E. G. Grosbeck, University of Michigan, Chas. M. Bond, Bucknell University, E. J. Chave, University of Chicago, T. Scott Miyakawa, Boston University and Herman Beimfor, University of California at Los Angeles, served the local purpose. S. Vernon McCasland and Louis A. Batts in the south, and M. Willard Lampe of Iowa related us to persons and problems in the field. These surveys were reported to the presidents of institutions in their respective states. The comments, documents received, and the debates which emerged were then summarized as an aid to a special committee within the National Association of State University Presidents. The demands of war seriously interrupted the study at that point.

Thirdly. In 1944 we decided to focus specifically upon the relevance of our findings to state universities but to make use of all of the accredited institutions within the "sample" states.

With the advice of such experts as A. J. Brumbaugh, then vice-president of the American Council on Education, the Commission on Higher Education of the Religious Education Association selected fifteen states as an adequate sampling. We chose, in the east, Massachusetts, New York and Pennsylvania. For the south, the selection fell to Virginia, Georgia, Kentucky and Louisiana. The states of Michigan and Illinois satisfied the sampling in the north-central section. Iowa, Nebraska, Colorado

¹University of Michigan Press, 1942.

and Montana were chosen for the plains and mountain states, Texas for the southwest and California for the Pacific region. The enterprise was financed by the University of Michigan, whose former president, Dr. Alexander G. Ruthven was then chairman of a committee on Religious Agencies at State Centers; within the National Association of State Universities. We received practically a one hundred percent cooperation on the part of 519 universities and colleges, 30% of them being of tax supported type. The larger student enrollments in the central, western and southern areas are in such universities and colleges.

We visited such major centers as Harvard, Yale, Princeton, Chicago and Cornell among the independent universities. Visits were rewarding as we looked in on Bucknell, Lawrence, Kalamazoo, and University of Detroit among the Church-related Colleges. The State Universities of Illinois, Texas, Iowa, Penn State, California and Michigan were visited more than once and special surveys or studies then under-way by their faculties were carefully compared and evaluated. In as much as we were seeking data through the university presidents and their staffs, the education we received taught us to understand how distinctive each center and state has become in the administration of religion and religious affairs. We were then ready for a schedule of questions, the replies to which, plus the correspondence, would give us a measure of uniformity, at least in the tabulations to emerge.

An associate, D. D. Parker of the South Dakota State College, reported data on the State Colleges, in *Religious Education*, March-April 1947. A. K. Lange and Coleman R. Griffith at University of Illinois and Fred C. Frey of University of Louisiana acquainted us with their studies in this phase of public education and offered suggestions from their wide experiences in their respective states. A succinct study of the relation of State Teacher Colleges to Religion, by a former Dean, W. J. Homan of San Francisco State aided us in the approach to such situations.²

William C. Bower at University of Kentucky, using "Topical Field" developed an excellent administrative plan.³ In all, six state surveys and four nation-wide surveys were enveloped as the study progressed. Some of these related to curricular problems. Others dealt with the transfer of credit to and from the state centers; two dealt with the apparent limitations set on civic faculties by state statutes or advisory statements by State's Attorneys or State Boards of Education. We are indebted to scores of faculty persons, Association secretaries and others who deliberated upon the issues being met by University officials, but our inquiry was addressed to and the replies were returned by the College and University authorities.

Fourth. We prepared a questionnaire, submitted it to the 519 Colleges and Universities in the fifteen states, studying each state as a unit, and secured about a 75% response. The other 25% came back with usable data and finally used the questionnaire. Then the research staff compiled the tables state by state, multigraphed a report for each state and received the corrections from all institutions. The tables related to Curricular Subjects, Administrative Procedures, Legal Aspects Involved, Religious Counseling, Worship, The Chaplaincy, Voluntary Religious Agencies, etc.

Then we summarized the reports, related enriching data at hand both from the interviewers who had visited given institutions and from comments received in the correspondence. The crucial issues having been stated, we then sought consensus. We were aiming at patterns, by which the study could advance toward administration norms. How far civic situations actually are from the thinking of any historic Christian college faculty will be made crystal clear when I quote from a chaplain in upper New York state in 1949. "All incoming freshmen are required to take a full year course in Philosophy and Religion. In addition, we offer upper-class courses in Bible, Far Eastern Religions, Psychology and Religion, Varieties of Religion in America, Christian Ethics, a num-

²Blakeman, Edward W., "Administration of Religion," *Religious Education*, March-April, 1947.

³Bower, William C., "Area of Concentration," *Religious Education*, March-April, 1947.

ber of courses in Philosophy, History and Sociology which are closely related to work in religion." The word "required" is pivotal. Civic colleges and universities shrink from requiring any course or program which any critical citizen may be apt to question as being sectarian. The Universities of Nebraska, Colorado or California may offer practically the same courses referred to by the chaplain above quoted but, so far as religion is concerned, such courses are optional or *elective* and not required. Or if required, they are

required as philosophy or as literature or as history or as sociology or some other discipline.

Comment Invited

Consensus is difficult to attain. This list of stated "advantages" and "disadvantages" as evolved within the research group, our seven associates across the fifteen states, and the professional advisors enlisted, is here placed before the readers of *Religious Education*, in part, with a view to securing further comment.

PATTERNS OF CURRICULAR RELIGION IN CIVIC HIGHER EDUCATION

I. *A Department of Religion* (The method common to Independent Universities)

Advantages:

Simplifies the exchange of credits—College and University.
Builds a staff in Religion.
Is easy to manage within the Liberal Arts college of a University.
Budgeting is simplified.
Encourages scholarship in Religion, parallel to other departments.

Disadvantages:

Makes professors of Religion seem to compete with faculties in philosophy, history, sociology, etc.
Circumscribes Religion, making it a field of knowledge rather than a human practice.
Tends to ignore the A.B. student and focus upon the graduate study of Religion.

II. *Eliminate Religion* (on the assumption that all Religion is sectarian)

Advantages:

Maintains strictly the rigid separation of Church and State.
Administration is relatively simple.
Encourages the church in its work of education for it rests the responsibility for religious education definitely on the church.
Conserves tax funds for vocational and general education.

Disadvantages:

Makes all Religion sectarian which perhaps is an overstatement.
Robs the culture of its religious connotation and a major dynamic element.
Attempts the impossible for no such separation is possible academically, philosophically, or aesthetically.
Stops short of a weltanschauung.
Tends to lift a secular emphasis to the status of a Religion.

III. *Ecclesiastical Foundations or Bible Chairs*

Advantages:

Please the larger religious constituencies as the plan offers academic credit for teaching by each faith or each denomination.
As Foundations they create imposing buildings paid for by the alumni and maintained by parents in general society.
The method is realistic. American religion is sectarian; so is this plan.

Disadvantages:

Stop short of a scholarly and critical approach to Religion.
No majors in Religion are offered. No higher degrees in Religion.
Faculty is remote academically. However, academic standards are under university control.
The method itself gives a sectarian emphasis due to dual control.

IV. *A Church College Adjacent* (Affiliated)

Advantages:

Offers a variety of colleges, similar to Oxford and Toronto, where the plan is a success.
Theology on a graduate level can be developed to parallel the professional schools: Law, Medicine, Engineering etc. Thus, professors of Religion can enjoy the academic status essential to a university.
Seats religious scholars academically.
Can serve the faith concerned and also enroll its students in the University.
Support can be found outside the university.

Disadvantages:

Divides the academic situation between two or more controls.
Places religious leadership outside the university and tends to distract the teaching staff of the university.
Brings to the citizens two askings for education,
(a) Taxes for general State education and
(b) gifts to Religious Colleges adjacent.

V. *Inter-Faith School of Religion*

Advantages:

- Demands that the various Faiths cooperate systematically.
- Secures for Director and Staff full academic status. Budget is found outside the university.
- Enables the Jews to teach and shepherd Jews; the Catholics, Catholics; and Protestants, Protestants.
- Relates the pastoral work directly to the classroom work.
- Enrolls many persons for it provides a forum for the teachers to announce the courses in Religion.

Disadvantages:

- Control is shared by the University or is divided between Church and State.
- Sects within the culture are recognized as such.
- Supplies an academic basis to fixate the sects, or retard cultural growth.
- It, too, dramatizes the two askings for education.

VI. *The Area of Concentration or Degree Program In Religion.*

As a means of suggesting how given centers represent themselves, let us lift from the chapters reporting our current findings, a few paragraphs relating to the patterns we have here numbered V and VI. We limit ourselves to the two which have apparently shown greatest acceptability during the decade.

State University of Iowa (of Pattern V)

The late Edgar S. Brightman in *A Philosophy of Religion* makes a comment which has been taken seriously at Iowa City: "Religion without thought is like a boat without a rudder; it should be added that an excellent rudder without any boat leaves its possessor in a predicament." Iowa School of Religion, according to Article I, in the Articles of Incorporation, the objectives of the School are—

To provide courses that will help students gain a wholesome view of religion and increase their interest and efficiency in religious activities.

To provide graduate courses and ad-

Advantages:

- Avoids competitive element because Philosophy of Religion is given in Philosophy; Psychology of Religion is given in Psychology; History of Religion is given in History; and Literature of Religion is given in Literature. All departments are asked to cultivate the teaching of Religion, each according to its own discipline.
- Assures a vigorous treatment of Religion, on the theory that scholarly criticism should aid Religion as it aids other disciplines.
- The Dean or Provost has the opportunity of challenging each department annually, as to the teaching of Religious values.
- Registers an educational effort to meet the problems of Church-State separation by including Religion in the curriculum.
- Enables Religion to function on its merit academically, apart from sects or ecclesiastical control.

Disadvantages:

- Fails to create a departmental staff in Religion.
- Omits Religion as such from budget. Hence security must depend on the administration.
- Makes the whole enterprise stand or fall according to the strength of the Consultant, Chaplain, Dean, or Chairman of Religious Education as an educator.

vanced degrees for those desiring to qualify for the highest leadership.

To create an expectancy for men and women to choose religious callings and to begin their preparation for such work.

To assist the churches and synagogues of Iowa in their approach to their own students by making it possible for the Catholics, the Jews and the Protestants to maintain professorships at the University.

To combine the scholarly ideals of the University and the religious ideals of the church so as to produce an atmosphere conducive to intelligent faith.

Report Made to Constituent Bodies

"The director holds responsibility to relate all the religious forces of the campus. His associate has the special duty, through radio and extension work, of keeping the School of Religion in touch with the State at large, and of coordinating its activities with these wider interests."

"Faculty members, selected by church representatives and approved by the University, are concerned not only with academic teaching of religion, but with student religious life itself. The Roman Catholic professor is Chaplain for students of that group; the Jewish professor is adviser to the Hillel Foundation, the Prot-

estant professor is counsellor to the Student Christian Council."

"All of this means that the School of Religion at the State University of Iowa presents three characteristic features:

"*First*, it is an integral organic part of the University. It represents cooperation between the University and all the churches of the state that wish to participate in the program. Its trustees are selected by both the University and the church groups. Thus the program conforms to the doctrine of separation of Church and State, yet is fostered in a measure by both. Administration is now paid for by the University, but from the beginning, Protestant, Catholic and Jewish professorships have been financed in full from other than state funds."

"*Second*, the school is inter-faith in character without sacrifice of individual loyalty—it ministers to any and all faiths, and each is expected to express and retain its own beliefs."

"*Third*, it is concerned not alone with the teaching of religion, but with the promotion of religious living on the campus. It declares that, 'Unless a man is living religiously, he is not teaching religion.'"

"Broad principles of high-grade teaching and loyal living, for two decades, have brought the school growth in numbers and in influence. It has gone far to demonstrate that 'where there is vision there is a way.'"

Type of courses offered at State University of Iowa:

Introduction to Religion (2 sem.)
 Christian Origins (2 sem.)
 The Protestant Faith (2 sem.)
 Life Problems
 Religion of Mankind
 American Religious Groups
 Religion in the Americas
 Reading in Religion (2 sem.)
 Hebrew Language (2 sem.)
 Jewish History & Literature (2 sem.)
 Life Motives (2 sem.)
 Catholic Church from 1500
 Little-Known Religious Groups in America
 Seminar in Inter-faith Relationships
 Research in Religion (2 sem.)

University of Michigan (Of Pattern VI)

It should be said that the founders of our nation and of our state universities certainly did not intend that the principle of religious freedom should be construed as entailing indifference to religion on the part of the state—witness the reference in the Northwest Ordinance: "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools, and the means of education shall forever be encouraged."⁴ The implication of that ordinance that religion and morality are to be promoted or at least maintained, among other ways, through schools and the means of education. But perhaps the main point to be made is that a state of perfect neutrality of the kind involved in the above position is impossible in the field of religion. Says the committee, "Just as an act of omission is often as much a crime or sin as one of commission, so inattention to religion is as much an act against religion as some more positive deed As has been well said:

In (a) sense, mankind is incurably religious, every person is basically committed to some all-controlling person, ideal or principle. — In this sense modernism, liberalism, secularism, communism, naturalism, scientism, and even atheism, are forms of religion as well as Judaism, Christianity, and Mohammedanism. There is no religious vacuum. Where true religion is discarded or ignored, idolatry—in some form fills the void—The absence of formal courses in religion does not spell a comfortable neutrality—(It) rather implies an abdication, a surrender to the religion of secularism, a way of life which denies the relevancy of religion to other categories of life.⁵

The University of Michigan Committee concluded that the College "must give some

⁴Frankena, William and six others, *Report of the Committee on Religion, In College of Literature, Science and the Arts*, University of Michigan, 1948.

⁵L. J. Folkstra in *The Calvin Forum*, June-July, 1948, p. 233.

respectful attention to the study of religion if its neutrality is not to be a malevolent neutrality." Jefferson recognized this when he suggested, as an answer to the objection that the University of Virginia was "an institution, not merely of no religion, but against all religion, because it had no Professorship of Divinity"⁶ that the different religious sects be encouraged to establish, each for itself, a professorship of its own tenets in close connection with, but still independently of the university.

The University of Michigan Committee stated its belief, however, that "from any reasonable view of the duty of a state university it follows, not that no courses dealing with religion should be given, but only that certain courses should not be given . . . courses which are religious in the sense of being dogmatic, missionary, proselyting, ceremonial, or inspirational. But what may be given . . . are courses which present the results of scholarly work on the phenomena, history, institutions, forms, and beliefs of the various religions, living and dead, and which help to train the student to study and to think intelligently, objectively, and appreciatively about religion, both his own and that of others, so far as that is possible. Like man's political and economic life, man's religion is a field to which scholarly methods can in various ways be applied, and in which intelligent thinking is desirable. . . . The Committee held that:

"It is essential that the men teaching our courses on religion should base their findings on scholarly research and objective evidence, so far as possible, and not on the premises of any organized group or institution—that they should be scholars first and disciples second—but this does not mean that they may not be sympathetic with religion in the way indicated. To insist it does is to insist on a kind of objectivity which is possible in so few fields that the University would be almost wholly denuded if this insistence were followed to its logical conclusion."

On the basis of the above line of thought the Committee recommended

A. That the Literary College should offer or continue to offer for academic credit the following courses, subject, of course, to some revision in view of the training and interest of the men obtainable to teach them.

1. *The History of Religion.* A two-semester course covering the main religions, living or dead, of the world. Open to juniors.
2. *Comparative Religion.* A course, primarily intellectual and philosophical in character, comparing the world-views of at least some of the main religions of the world, including Oriental religion. Possibly requiring the History of Religion and a course in philosophy as prerequisites.
3. *Great Religious Books.* A course, analogous to our present Great Books course, but studying a selected list of religious classics. Open to sophomores. No prerequisite.
4. *The Bible, Old and New Testament.* A scholarly course on the Bible, with a wide appeal if possible, but not treating it simply as literature.
5. *The History of Christianity and Judaism.* A course on the development and relations of the two religions which have been most important in Western culture.
6. *Religion in America.* A history of religious thought and institutions in this country, with special attention to their bearing on the development of democratic ideas and institutions, and a study of the contemporary scene in religion.
7. *The Psychology of Religion.*
8. *The Philosophy of Religion.*
9. *The Sociology of Religion.*
10. *Primitive Religion.* In the department of anthropology.

B. That the College should see that all of these courses are taught by able men, scholarly in their purposes in teaching them, and adequately trained to handle them, not merely in philosophy, history, psychology, etc., but also in the field of religion; and that a substantial proportion of them are taught by men who are sympathetic with religion in the sense indicated.

The group then asked: What about the Degree Program in Religion and Ethics? Courses in Religion have been given since 1837, the year of founding. The area of con-

⁶That suggestion of Jefferson is followed quite literally in the School of Religion at Iowa State University, our fifth category.

centration plan is not thirteen years old at Michigan.⁷ The group having carefully reviewed past experience then stated that the main purpose of introducing or continuing the above courses is to provide for students generally, and especially students majoring in subjects other than Religion. They explained their attitude by saying:

"This is especially important for state-supported colleges to do, in view of the large and rapidly increasing numbers of students, whose entire higher education is in their hands, ('religiously illiterate' as many of these students are when they come to college.) It is not the relatively few who are interested in majoring in religion that we should be primarily concerned with."

This faculty group added, "the Committee is of the opinion that by taking the courses listed, plus related courses in various departments, a student can build up a satisfactory 'major.' Hence it recommends that the Degree Program be continued, under the guidance of the committee."

Religion On Its Merits

The fuller report of our findings will offer many examples of the patterns of administration which we have here numbered I, II, III and IV. Also, the report will give a series of arguments drawn from other universities. For the first pattern, the universities of Georgia, and Virginia or Pennsylvania, as an independent type but subsidized by the State, could be reported. For the third pattern, the universities of Illinois and Texas might well be used. For the fourth, the universities of Missouri and North Dakota would offer illustrations. When we come to the second pattern (II) which we have entitled "Eliminate Religion" it will be necessary to life statements from actual practice over brief periods on the part of technical professional institutions. In the fifteen states, so far surveyed, we discover no university whose college of Liberal Arts actually illustrates the fourth method described. However, upon being asked if Religion is taught many faculty persons will reply "Not

Religion, as such, but of course there are many courses which teach about Religion or deal with phases of Religion." Yet State faculties do definitely teach religion without becoming "sectarian." In the newly instituted Curriculum at University of California at Los Angeles, the description of a course in Philosophy reads: "Philosophy of Religion: (Existence and Nature of God, human free will, problem of evil, relation of Church and State, the rivalry of living Religions)."

One Research Interviewer, upon arriving at a State University where an Area of Concentration in Religion had been offered in the curricula announcements for three years had this experience. As he stood at the information desk waiting for his interview, already arranged with the Dean of Arts, heard a student ask: "Is it true that this university offers courses in Religion?" The Information Secretary stated: "No. There are Schools of Religion in the state, but ours is a civic institution." The Research Interviewer ventured to ask her to refer to a certain page of the Announcement of Courses. Whereupon she apologized to the student, acted confused, asked the name of the stranger, escaped into the office of the Dean and returned to give better advice to the student before her desk.

Conclusion

This article points to the necessity of administrative care as to Religion. In the staff of every university some "Staff Person," a technician as to Church-State in the field of Education is a necessity not an option. Unless such an officer can be sustained to function within the administration the finest scholarship in Religion on the part of faculties may escape the attention of students, fail to challenge the citizens at large and actually allow the university inadvertently to find itself wielding an influence against Religion. Though this issue must be deferred for later treatment it would seem wise to observe in closing that the zeal for sectarian faith off-campus frequently tends to turn about and defeat Curricular religion. In such a case, perhaps a better theory of knowledge would serve value. Culture is long and can wait.

⁷See Blakeman, Edward W., "Developing an Indigenous Religious Program at a State University," *Religious Education*, April, 1941.

X

Graduate Study of Religion IN THE SOUTH

S. VERNON McCASLAND

Professor of Religion, University of Virginia, Charlottesville, Va.

WHEN THE Southern Humanities Conference asked me if I would prepare a report on the study of religion in the South, it was with the understanding that I should confine the study to those institutions which may be properly classified as graduate. It was assumed that there are a large number of denominational colleges at the undergraduate level which offer numerous courses and, in some cases, organize their curricula about the field of religion, particularly the religion of the Bible. It would not only be interesting and, for certain purposes, profitable to study the teaching of religion in these colleges, but our purpose was rather to discover the opportunities for research in the field of religion which are available in this southern area. Therefore this report does not deal with the undergraduate colleges.

It was first necessary to arrive at a definition of the geographical area which was to be considered. Only a poet knows where the South or North, or West begins or ends. It is simple enough to select certain states which beyond question belong to the South, but problems rise when one attempts to draw the frontiers. My procedure is to include those states which appear to be grouped in a general cultural sense in or with the South. Yet I know that when I have gone west of the Mississippi I have included states which others might with good reason associate with the Middle West or even with the West. An any rate, with whatever validity, I have included thirteen states. They are as follows: Virginia, North Carolina, South Carolina, Georgia, Florida, Kentucky, Tennessee, Alabama, Mississippi, Arkansas, Louisiana, Oklahoma, and Texas. While there might be objection to including Oklahoma and Texas, for example, there is

nevertheless a precedent for it in the practice of both the Society of Biblical Literature and Exegesis and the National Association of Biblical Instructors, which include both of these states in their Southern sections.

It has seemed desirable to classify the various educational institutions with regard to the nature of the bodies or organizations which control their policies and provide their financial support. Thus I have arrived at the following classification: 1. State colleges and universities; 2. Independent colleges and universities; 3. Denominational colleges and universities; 4. Theological seminaries. Even this fourth category might be broken down into theological seminaries which are under definite denominational control and those which are independent of any specific affiliation with denominations and make it their aim to draw students from various churches and to send their graduates back into the ministries of whichever churches they may prefer, or in some cases into quite independent work.

One also faces the question whether we should regard the work of theological seminaries as graduate work. It cannot be denied that these institutions are primarily vocational and professional in nature. In this respect they are similar to other professional schools, such as law, medicine, engineering and education. Most of this work is motivated by practical considerations of training for specific vocations to such an extent that it cannot be properly considered as graduate. It seems to me that a truly graduate institution is one which devotes itself primarily to research. Its business is to carry on investigations in the search for truth. It should be free from the inhibitions of every kind of dogmatic presupposition. Thus a the-

ological school which begins with the assumption of a creed or an inspired Bible as its point of departure would seem to find it difficult to qualify as a research institution in the true sense of the word. On the other hand, it is also true that any graduate school must begin with a presupposition of some kind. Even the university which limits itself to the view that pure reason is the only criterion of truth cannot successfully refute the charge that it too rests on a certain kind of dogmatic foundation. We have to admit the paradox that in research circles today heresy is orthodoxy and orthodoxy is heresy. Yet the dogma that reason is adequate and autonomous is different in kind from theological creeds and should not be confused or equated with them. On the other hand, a theological school may follow the dogma of reason in certain areas. So if the seminaries were to be disqualified it would be because of their practical, vocational nature rather than because of the dogma with which they begin. So I have included them in this survey.

Another question which must be raised is whether to include the various departments of philosophy in our southern universities in this study. Some of these faculties offer courses which deal with religion specifically; all of them are bound to lead their students into areas which impinge upon the fields of theology and religion; and most of them give a considerable place to such Christian theologians as Augustine and Thomas Aquinas. Even if they limit their fields of study to such classical figures as Plato, Berkeley and Kant they cannot avoid issues which are basic to religion. Indeed it would seem to be impossible to draw a line defining the frontier between philosophy and religion and to say that on this side is the domain of philosophy while on that is the preserve of theology. A somewhat similar situation with reference to religion is encountered also in the fields such as sociology, psychology, history and literature. Yet while one should not discount the value of the limited study of religion which occurs in these fields, it is evident that religion is an incidental and relatively

minor concern for all of them. The observation that each of these disciplines does at times bring religion under its specialized view, however, serves to remind us of the underlying unity of knowledge which in any real college ought to transcend the apparent chaos and competition of loosely related fields and transform them into a true university which sees all truth as one. This also makes it possible to see how in some cases it may be desirable for certain courses in a school of religion to be given by professors of other schools. Thus a school of religion in a university might become a means for integrating in a practical way all of the professional scholarship in its faculties of many departments with reference to the field of religion. In such an arrangement it might be possible to provide some opportunities for the study of religion at the graduate level without attempting to carry a large staff on the faculty of the department of religion itself. An experiment along this line has already been undertaken at the University of North Carolina; and a somewhat similar program has begun at the University of Virginia.

This survey also has to keep an eye on the academic standing of the institutions with which it deals, some of them meet the standards and requirements of the agencies of accreditation; others do not. It might be objected that the criteria of such agencies are not adequate to determine the spiritual qualities which are the essence of an educational institution, but that point hardly needs to be argued here.

The method of our survey was to select one scholar from each of the thirteen states, who served as a specialist for his state. Thus I set up a committee of thirteen persons, of which I served as chairman, with particular responsibility for Virginia.

Results (in Alphabetical Order)

Alabama offers no graduate degree in religion by any accredited institution. Its State College for Negroes offers four electives in the sociology of religion toward graduate degrees in the field of social studies. Selma University, Negro Baptist, gives work in theology.

Arkansas has no graduate work of any kind in religion, and the same is true of Florida.

Georgia gives graduate work in religion only in three theological seminaries. Columbia Theological Seminary, Presbyterian, gives the B.D. and Th.M. degrees. The Candler School of Theology of Emory University, Methodist, offers the B.D. and M.A. Gammon Theological Seminary, Negro Methodist, gives the B.D.

While no graduate degrees in religion are offered in Kentucky except in seminaries, its state university offers two courses in philosophy and two in sociology which may count toward graduate degrees. It has six theological seminaries. Asbury, Holiness, at Wilmore, offers the B.D. The College of the Bible, Disciples, at Lexington, gives the B.D. and M.R.E. The Louisville Presbyterian gives the B.D. and Th.M. The Southern Baptist at Louisville gives the B.D., the St. Rose Priory at Springfield, which trains Dominicans, and the Trappists operate a seminary at Gethsemani, Kentucky.

There is no graduate study of religion in Louisiana except in theological seminaries. The New Orleans Baptist offers the B.D., Th.M., Th.D., B.R.E. and M.R.E. Roman Catholics of New Orleans have Notre Dame Seminary, which prepares men for the regular priesthood; and St. Joseph's Major Seminary trains men for the Benedictine Order.

North Carolina offers graduate work in its state university and also at Duke University and two theological seminaries. Duke is unquestionably one of the strongest centers for the study of religion in the South. In addition to its Divinity School, which provides theological training, the graduate school of Duke University offers the M.A. and Ph.D. in the fields of Bible, Church History, and Christian Thought. These degrees compare favorably with similar degrees at any of the better known northern universities. Duke is nominally Methodist, but its policy is very liberal. A promising work at the graduate level is also beginning at the University of North Carolina, which at the present time is engaged in an experimental effort to determine the place

which the graduate study of religion may have in a state university. In a recent brochure outlining the plan, the administration states, "Our trustees believe in the principle of separation of Church and State; but they do not interpret this doctrine to mean that the people of the State should be separated from Religion." In 1946 James Alexander Gray set up an endowment of about \$25,000 for the purpose of establishing and maintaining the study of the Bible and religion in the university. A professor of biblical literature, a professor of the history of religion, and a lecturer in religious education have been appointed. In addition to undergraduate courses, these men offer graduate courses and a professor of philosophy gives a course on St. Augustine and Thomas Aquinas, while a professor of classical languages offers a graduate course in New Testament Greek. Altogether 30 hours of graduate work in religion are offered. At present no graduate degrees in religion are given, but religion may be presented as a minor for graduate degrees in philosophy, sociology and education. The Benedictine Order of the Roman Catholic Church has Belmont Abbey at Belmont, N. C., which prepares its subjects for ordination. Shaw University, Negro Baptist, at Raleigh, has a school of theology, and the Baptists have recently opened a new seminary at Wake Forest College.

Oklahoma has no state or independent college which offers graduate work in religion, but the University of Tulsa, Presbyterian, gives the M.A. in Religious Education, while the School of Religion of Phillips University at Enid, Disciples of Christ, offers the M.A. and B.A.

South Carolina has graduate work in religion only in theological schools. The Associate Reformed Presbyterian Theological Seminary at Due West offers the B.D. degree. The Lutheran Theological Seminary at Columbia offers a B.D. Bob Jones University at Greenville, a vigorous newcomer in the state, offers not only the B.D., but also the M.A. and Ph.D. It is independent of denominational control, yet its conservative religious point of view is decisive in its

work. Columbia Bible College, which is of a somewhat similar type, gives the M.A. and B.D. degrees.

Tennessee does not provide graduate work in religion in any state college, but Vanderbilt University Graduate School offers the M.A. in the biblical historical, and theological fields, and the Ph.D. with a major in biblical or theological studies. The Vanderbilt School of Religion gives the B.D. degree. All of this work is of good quality. Fisk University at Nashville, nominally under Congregational control but really independent, offers the M.A. in religion. Scarritt College for Christian Workers, Methodist, offers the M.A. In addition, Tennessee has the University of the South, Episcopal, at Sewanee, which gives the B.D. and S.T.M. Bethel Theological Seminary, Cumberland Presbyterian, at McKenzie, gives the B.D. The American Baptist, Negro, Nashville, gives the B.D., and the Phillips School of Theology, Negro Methodist, Jackson, offers the B.D.

The University of Texas gives attention to religion in some of its philosophy courses, but no Texas state college offers degrees in the field. Nor does it have independent colleges which offer work in religion. But an M.A. degree in religion may be taken at Baylor, Baptist, at Waco; Bishop, Baptist colored, at Marshall; Hardin-Simmons, Baptist, Abilene; Southern Methodist at Dallas; Southwestern, Methodist, Georgetown; and Texas Christian, Disciples of Christ, Fort Worth. Texas also has five theological seminaries: the Presbyterian, Austin, with the B.D.; Brite College, T.C.U., Ft. Worth, which in addition to the M.A. noted above give the M.R.E. and B.D.; Dallas Theological Seminary, undenominational, B.D., Th.M., and Th.D.; Perkins School of Theology, S.M.U., Dallas Methodist, with the B.R.E. and B.D.; Southwestern Baptist, Ft. Worth, with the B.D., Th.M., B.R.E., M.R.E., Th.D., and R.Ed.D.

Near the end of the alphabet stands Virginia, which has four theological seminaries: the Protestant Episcopal, Alexandria, with the B.D. and S.T.M.; Union Theological, Presbyterian, Richmond, offers the B.D.,

Th.M., and Th.D.; the School of Religion of Virginia Union University, Baptist colored, Richmond, with the B.D.; and the Virginia Theological Seminary and College, Lynchburg, Baptist colored, which gives the B.Th. and B.D. No independent or denominational colleges in Virginia offer graduate work in religion, but the University of Virginia has had a department of religion in its college, which also offered some work at the graduate level, since 1905. This department has been partly sustained by an endowment provided by the John B. Cary heirs and their friends, mainly of the Disciples of Christ, but this has been supplemented by other funds of the University. At present this department offers 12 hours which may be counted toward graduate degrees in philosophy, sociology and education. The professor of sociology also offers 6 hours in the sociology of religion at the graduate level. Thus 18 hours in religion at the graduate level are available at the University of Virginia, but no degree in religion is offered. In addition, 6 hours at the undergraduate level in Greek and Roman religion are offered by the professor of classics and 6 hours in New Testament Greek, by the professor of Greek. Thus a situation somewhat parallel to that at the University of North Carolina has developed at the University of Virginia. At Virginia there is only one full-time professor in religion and one part-time instructor. North Carolina has two full-time professors and a lecturer in addition to the professors from other fields who teach courses in religion.

The programs at Virginia and North Carolina are interesting experiments in education because they are discovering the way in which the teaching of religion may be integrated into the curriculum of a state university. In both cases the departments of religion are controlled by the trustees of the university just as are other academic departments. Thus there is no issue as to the union of Church and State, a principle of policy to which both of the universities are firmly committed. It is being discovered that religion can be taught in an unsectarian way and that training in the

literature, history and ideas of religion can become a regular part of education in American universities. This discovery is of importance for the philosophy of public education in the United States. It indicates that it is unnecessary for the field of religion to be divorced from other fields of learning and for students to gain the impression that religion is unimportant since it is omitted from the curriculum. Naturally this carries important implications for the undergraduate curriculum of the liberal arts college, but it is no less significant for the graduate school of the state and independent university, where researches can be carried on without the inhibiting restraints of sectarianism.

Our survey has outlined an interesting pattern for the study of religion in the South. There are 36 theological seminaries; 31, Protestant, and five, Roman Catholic. The Catholic seminaries do not participate in the accrediting program of the Association of American Theological Schools, but they are presumably satisfactory according to Catholic standards. Twenty-four of the Protestant seminaries are accredited by the official agency and it may be assumed that they are doing a reasonably satisfactory work within their denominational restrictions. Apparently only six theological seminaries are not on the accredited list: Bob Jones, Columbia Bible College, Phillips at Jackson, Tennessee, Selma, Shaw, and Virginia Theological for Negroes. The latter five are striving for accreditation, but Bob Jones defies the agency. It objects to the ranking of instructors and to a salary scale as un-Christian.

At least seven denominational colleges offer a Master's degree in religion, and Duke adds the Ph.D. But this university, as we have noted, might well be associated with the independent colleges. Vanderbilt appears to be the only entirely independent university offering full graduate work in religion. Vanderbilt and Duke are the most promising graduate schools of religion in the South at present.

The Th.D. is offered by the Southern

Baptist Seminary at Louisville, the Dallas Theological Seminary, Southwestern Baptist, and Union Theological, Richmond, but it is my opinion that this degree as it is given at these seminaries is essentially professional and lacks the breadth and freedom from dogma which ordinarily characterize a research degree.

The most original contribution to the pattern of graduate study of religion in the South is being made at the Universities of North Carolina and Virginia, where there is an indication that the state university may also have a contribution to make in this field. These programs are at present in only an exploratory stage.

Summary of Results

Colleges and seminaries offering graduate work in religion are listed according to the classification used in this survey.

	State	Independent	Denominational	Seminary
1. Alabama	0?	0	0	1
2. Arkansas	0	0	0	0
3. Florida	0	0	0	0
4. Georgia	0	0	0	3
5. Kentucky	0?	0	0	6
6. Louisiana	0	0	0	3
7. Mississippi	0	0	0	0
8. N. Carolina	1	0	1	4
9. Oklahoma	0	0	1	1
10. S. Carolina	0	0	0	4
11. Tennessee	0	2	1	5
12. Texas	0?	0	4	5
13. Virginia	1	0	0	4
Totals	2?	2	7	36

Note: The question marks after three state colleges indicate that the State College for Negroes of Alabama offers some graduate courses in the sociology of religion; that the University of Kentucky gives two courses in the philosophy and two in the sociology of religion; and that the University of Texas gives a Ph.D. in philosophy with emphasis on religion. I think, however, that the schools of philosophy at all the universities, as well as departments of sociology and perhaps some others, give some attention to religion in incidental ways. A more exact study would be required to determine the actual amount of this type of study and to assess its value.

XI

AN AREA IN NEED OF RESEARCH

FRANKLIN H. LITTELL

Dean of the Chapel, Boston University, Boston, Massachusetts

A GREAT DEAL has been done in recent years, particularly in the United States, to advance the study of inter-group relations and the internal structure of various types of groups. The foundations were laid two decades ago by such pioneers as J. L. Moreno, Karl Mannheim and Kurt Lewin, and large study projects have been carried on under the auspices of such organizations and institutions as the National Conference of Christians and Jews, the American Jewish Committee, the North Central Association of Schools and Colleges, and specialized staffs at Massachusetts Institute of Technology, the University of Michigan, the University of Chicago and other universities. Much has been learned about the conditions conducive to mutuality between dissonant cultural, racial and religious groups, and the harmonious integration of individuals of varying backgrounds into such community-wide undertakings as the factory, the office and the public school. Distinct contributions to the understanding of special problem areas have been made by such free associations as the Society for the Psychological Study of Social Issues and the Bethel Conference on Small Group Methods.

Unfortunately, to date the religious agencies sponsoring youth and student programs have made almost no use of the findings of such research societies. With the exception of such efforts as the Conference on the Cell Group held for four years at the University of Michigan, 1946-49, and the research guided by Professor Ross Snyder of Chicago Theological Seminary, almost no attention has been given in Protestant quarters to discoveries by the social psychologists which are of major importance to the analysis of group structure and function, *also within the church*. It is the basic thesis of this paper that if a portion of the rather large monies spent by church boards for promotion could

be diverted to serious study of the service performed by the various types of student religious groups, a far stronger and more effective direction of staff and expenditures would be the end result.

The present widespread misunderstanding as to the function of various types of groups can be readily documented. The most common pattern in denominational and SCM circles is the student fellowship, frequently meeting on Sunday evenings. It was John Coleman who first called my attention to a rather remarkable phenomenon among such student fellowships: *their relative constancy as to size*. Wherever found—in a center among 6,000 Lutheran students at the University of Minnesota, in a Wesley Foundation with a constituency of 1700 at the University of Michigan, in a CA at Cornell College in Iowa (600 in the student body), in the Studentengemeinde at Heidelberg, or in the SCM at Oxford—the working unit numbers c. 70-75 active participants. Familiarity with such groups, particularly in the USA, leads one to the observation that all rest, to a greater or lesser degree, under the constant compulsion to enlarge their numbers by advertising and promotional effort. Yet a study of their inner relationships, mixing a simple democratic structure with a somewhat informal leadership pattern, might lead one to conclude that *the optimum effective unit is precisely 75 participants*. And the way to enlarged usefulness, to serving a far greater potential constituency, might lie in multiplying the number of such fellowships rather than in desperately trying to double the membership of the original group (and in the process totally changing the nature and function of the unit).

The controlling sociological law, to give a scientific twist to a partially documented observation, is that which governs the effective size of a rather large friendship group: to put

it simply, *the outer margin of the leaders' ability to remember and use first names.* Vigor of leadership, quality of program, amount of promotion, will make some difference in regular attendance at meetings. But on most campuses, including those with large professional staffs and adequate meeting rooms in student centers, from 3 to 10% of the student body is reached. And it is hard to avoid the conclusion that in devoting major attention simply to swelling the size of the group the Foundations are widely engaged in attempting the sociologically impossible.

There are student programs, to be sure, which have reckoned larger numerical returns. But, like the small and familial congregation which suddenly finds itself in the midst of a new shift of population, and enlarges facilities and triples its membership quickly "to meet the challenge," the student programs calling out 300 to 500 on Sunday evenings are a different phenomenon from the better known garden variety. They are not, generally, participative and democratic; nor do they serve as significantly in the production of trained lay leadership, nor in recruitment for the ministry. They may serve well the worship needs of students, and even afford a channel for a certain type of mass evangelism. The interest of the writer is not to depreciate any particular form of religious work, but to emphasize that *the function of the group is determined in large measure by its size and internal pattern.*

Finally, there is a third type of group to be mentioned. In the growing consciousness of the churches that intensive training must complement the concern for mass impact, a new emphasis is emerging: the fellowship or "cell" group. There is some reason, also, for supposing that the "teams" can provide a new channel for mass evangelism—as field preaching, revivalism, even pulpit preaching, are passing their heyday. Thus we find the conclusion in that excellent book, *Towards the Conversion of England*:

"It is plain that pulpit preaching can no longer be relied on as the principal medium of evangelism. You cannot convert people who are not there.

"We emphasise . . . the importance of the cell, or group method. It is, perhaps, the most effective instrument for evangelism under modern conditions. At the moment we see in it the best means of training for witness, as the members meet for prayer, for Bible study, to 'provoke one another unto love and good works,' to wait on the guidance of the Holy Spirit, to experience His promised outpouring on steadfast fellowship, and to plan evangelistic advance."¹

A cell group has at best a capacity of 10 to 12 persons. In the experience of such intimate fraternity in Christ the intellectual and ethical implications of the faith can assume more definite and articulate expression than is possible to larger groups.

There are some, the present writer included, who feel that the third type of group affords a channel of effective lay education which can do much to overcome the widespread religious illiteracy of the day, to recover a measure of integrity in the midst of frighteningly promiscuous church membership. A recent Religious News Service item reported on a certain local church reckoned the largest in America, with "approximately 12,000 members." To one who still honors what used to be called "the shepherd heart" in the ministry, this sounds very much like a father remarking that he has "around half a dozen children."

Quite evidently a pastor cannot speak to the condition of the souls entrusted to his care if his knowledge of the persons in his charge must be confined to IBM processed statistics. Quite evidently also, a student worker cannot do a sensitive and creative job unless he knows what he can reasonably expect of the size and type fellowship for which he is responsible.

¹Church Assembly, 1945, London. pp. 3, 55.

XII

A SELECTED BIBLIOGRAPHY

Religion in Higher Education

EDWARD W. BLAKEMAN

Chairman, Higher Education Commission, Religious Education Association; Consultant, Public Higher Education and Religion, Pacific School of Religion, Berkeley, California.

This selected bibliography has been arranged from lists of books which various professors who are teaching courses in "Religion and Higher Education" have found helpful. The bibliography is designed to introduce the subject of "Religion and Higher Education" and is neither exhaustive nor infallible, but rather selective.

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D. SELECTED AGENCIES

1. National Council on Religion in Higher Education, 400 Prospect Street, New Haven, Conn.
 2. National Headquarters, Student Y.M.C.A., 291 Broadway, New York, N. Y.
 3. National Headquarters, Student Y.W.C.A., 600 Lexington Avenue, New York, N. Y.
 4. National Headquarters, Hillel Foundation, 165 West 46th Street, New York, N. Y.
 5. National Headquarters, Newman Club Federation, 1312 Massachusetts Avenue, N.W., Washington, D. C.
 6. Student Volunteer Movement, 156 Fifth Avenue, New York, N. Y.
 7. Religious Education Association U. S. and Canada, 545 West 111th Street, New York 25, N. Y.
 8. World's Student Christian Federation, 13 rue Calvin, Geneva, Switzerland.
 9. United Student Christian Council, 156 Fifth Avenue, New York, N. Y.
 10. Committee on Friendly Relations among Foreign Students, 291 Broadway, New York, N. Y.
 11. National Association of College and University Chaplains, Temple University, Philadelphia, Pa.
 12. University Christian Missions, 297 Fourth Avenue, New York, N. Y.
 13. World Student Service Fund, 20 West 40th Street, New York, N. Y.
 14. Intervarsity Christian Fellowship, 64 W. Randolph Street, Chicago, Ill.
 15. The Danforth Foundation, 835 South Eighth Street, St. Louis, Mo.
 16. Edward W. Hazen Foundation, 400 Prospect Street, New Haven, Conn.
- Each of the denominational movements in U.S.C.C. also maintains national headquarters.
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BOOK REVIEWS

American Education and Religion. Edited by F. ERNEST JOHNSON. New York: Harper & Brothers, 1952. ix + 211 pages. \$2.00.

The basic material of this symposium was presented as a series of lectures at The Institute for Religious and Social Studies of the Jewish Theological Seminary of America in 1950-1951. Ten persons, in addition to the editor, present statements dealing with the problem.

This problem as presented by Dr. Johnson is thus stated: "How can public education, in accord with its function of putting each generation in possession of its full cultural heritage, do justice to the religious phase of that heritage without doing violence to religious liberty as constitutionally safeguarded in the First Amendment to the American Constitution and in similar provisions in the constitutions of the several States?"

The body of the book presents the discussion of this problem from "An 'Experimentalist' Position," a Jewish, a Catholic, and a Protestant viewpoint and from the point of view of various educational institutions. In each case it is made clear that the position is that of the writer. There is a summary chapter by the editor. Manifestly it is impossible to review the position taken by each of the participants, but each presents points of view which need to be had in mind as Protestant educators seek to discover the way in which some answer to the fundamental problem may be worked out. All participants seem to agree that in some way or other the schools need to be concerned with the "Religious heritage" but the way by which this may be accomplished while at the same time safeguarding minority rights and keeping within constitutional limits is not clear. Perhaps the nearest approach will be through dealing with religious matters, objectively, as they appear in the regular curriculum. But some are not sure but that even here the difficulties of attempting to deal with religion objectively are so great as to make it impossible.

This material should be carefully read and studied as a contribution toward the understanding of this pressing problem. It seems clear that no solution will be arrived at without much careful thought in which the religious forces must take their full share.—J. S. Armentrout, Professor of Religious Education, McCormick Theological Seminary, Chicago, Illinois.

✻ ✻ ✻
Worship Services for Life Planning. By ALICE ANDERSON BAYS. New York and Nashville: Abingdon-Cokesbury Press, 1953. 256 pages. \$2.50.

A Bays volume of resources for worship services is certain to get a hearty reception. This new one—a sixth—provides material for use when, as Mrs. Bays puts it, youth are selecting a vocation with the idea of rendering service and envisioning a better world which they will help to build.

Every volume of this type suggests an inquiry about the author's definition of worship. Mrs.

Bays replies in this case by a sentence in her foreword: "It is hoped that through the use of this book God will speak to young people, that his will and purpose will be done in their lives as they strive to follow Jesus in a complex world."

One can be glad for that clarification before evaluating a few of the services whose titles seem to betray the word "worship." "Honoring a Great Musician" is an example of the sort of theme which might preferably have been cast in some such form as "Honoring God through Music."

There are thirty-three fully planned programs for services, arranged in five series. The last of the five is entitled "Special Days" and meets the need for recognizing the special emphases of days like Christmas and Easter while keeping within the general stress of life-planning.

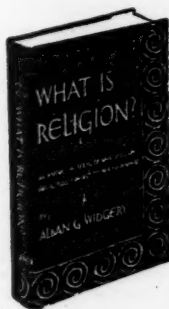
The services, the author states, have grown out of actual experiences in local churches, colleges, camps, and summer conferences. A typical one suggests a classical prelude, provides a well-chosen call to worship and vital prayers, mentions suitable hymns and Scripture, and includes a short poetic selection or two. A feature of each service, in addition, is a biblical or extrabiblical story, always superbly told. (And where does she find so much good story material?)

With these materials employed vitally, not in routine fashion, worship can be as rich and powerful as it ought to be.—Ralph Heim, Professor of Christian Education and English Bible, Lutheran Theological Seminary, Gettysburg, Pennsylvania.

✻ ✻ ✻
It Takes Time: An Autobiography of the Teaching Profession. By MARIE I. RASEY. New York: Harper & Brothers, 1953. 204 pages. \$3.00.

This collection of autobiographical reminiscences is one of the finest contributions to educational literature of recent years. The author, who is a Professor of Education at Wayne University, begins her account with tales of her own first days in school, and the lessons which she learned from her experiences, bitter and pleasant. She records the contacts with some exceptionally competent teachers who inspired her to finer scholarship and more effective methods of instruction—a section which will stir in the minds of readers memories of the teachers who have contributed to their own growth. Then there are the strained experiences of early years of teaching, and some of the compensations which make the teaching profession a joy. There follow chapters about her increasing competence in her work, the search for graduate education, and more recent years spent in travel and in educational and psychiatric research. Finally, the author tells of her present interests and goals, and of the educational philosophy at which she has arrived.

Young teachers will learn more from her vivid and concrete illustrations than from many textbooks on how to teach. Better still, they will receive inspiration to become more skillful workers with children. Ministers and workers in religious



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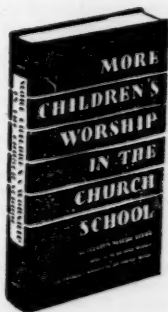
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MORE CHILDREN'S WORSHIP IN THE CHURCH SCHOOL

by

JEANETTE PERKINS BROWN



Here is a very valuable handbook for teachers of younger children in the church school—a companion volume to her standard works, *AS CHILDREN WORSHIP* and *CHILDREN'S WORSHIP IN THE CHURCH SCHOOL*. It is both a guide to building worship programs and a rich thesaurus of poems, prayers and songs for use in preparing services of worship.

CONTENTS: Part I, Class Opportunities for Worship, The Supervisor and the Service of Worship, Children and Symbolism, Prayer Patterns in the Primary Department, "Wondrous Things Out of Thy Law," "Circles," Christmas, Music and Rhythms: Their Contribution to Worship. Part II, Prayers and Meditations, Bible Verses, Poems, Songs, Indexes. **\$3.00**

education will find here sane guidance in their contacts with parents and children. The reader will probably find the earlier chapters, with their delightful anecdotes and accounts of the ways she handled challenging classroom situations, more interesting than some of the more rambling latter chapters where the author is groping for principles not yet clearly defined. Readers trained in theology may also find her theological background a rather inadequate and naive form of liberalism. Nevertheless, the author succeeds completely in presenting a charming and helpful account of her growth in educational competence and maturity. It is a book for learners to ponder, and for more mature teachers to reminisce on. — *Frederick Burr Clifford*, Professor of Humanities, Adrian College, Adrian, Michigan.



Not by Power; The Story of the Growth of Judaism. By ALLAN TARSHISH. New York: Bookman Associates, 1952. 277 pages. \$3.50.

Written concisely and containing a great amount of material in one volume, *Not by Power* by Rabbi Allan Tarshish, of Charleston, South Carolina is a very readable summary of Jewish history from its earliest beginnings to the present day.

Unfortunately, the material presented is marred by a bias that reflects certain ideological conflicts in the contemporary American Jewish scene. None expects complete objectivity in the writing of history. Yet, complete honesty, and the author of this book is a man of principle and intellectual integrity, requires that the facts of Jewish experience be presented realistically. Thus, it is mere sophistry to state, as the foreword does, "Many histories of Jews have been written, but few victories of the growth of Judaism." This dichotomy has no basis in the total experience of the Jewish people. As a people, with a common origin, a common classical literature, a common historic experience, people and faith produced the phenomenon known as Judaism. No history of Jews has ever been written which could possibly omit the religious and spiritual experience of the group as enshrined in its classical literature. That literature is predominantly religious in character reflecting the soul aspirations, the God-consciousness of sages and seers, psalmists and prophets, philosophers and saints, throughout the ages. But Judaism was produced by the Jewish people. To purport to write of the growth of Judaism as distinct from the Jewish people which created it is a distortion.

Fortunately, for the reader, as well as for the book, Rabbi Tarshish does not persist in flogging this ideological horse to death. In a number of telling chapters, the contribution of the Jewish people to the universal truths of all religions is indicated. That "morality has its source in God and the belief in God" and that "God is the fountainhead of all life" is indeed as Rabbi Tarshish tells us "the basis for all religion." The section on the contribution of the great Hebrew prophets is particularly effective. The rise of Christianity and Islam, the Talmudic period, the Middle Ages and the current developments in Jewish life are given vividly and succinctly. — *David Seligson*, Rabbi, New York City.

Freedom and Public Education. Edited by ERNEST O. MELBY AND MORTON PUNER. New York: Frederick A. Praeger, Inc., 1953. 314 pages. \$4.00.

This collection of articles and reports will be of general interest to readers of this journal because of our concern for the health of our educational system and of special interest because the disturbing problem of the relation of religion to public education is presented by the editors as one of the threats to the stability and effective functioning of our schools.

Dean Melby of the New York University School of Education writes an Introduction which gives an admirable setting for the problem of the book by an analysis of the nature of education and the nature of the challenge which it faces in our present situation. The editors then present selections from a wide variety of sources with appropriate editorial introductions which give continuity for the reader and enable him to come to each article with a sense of its relevance for the whole discussion.

The book deals mainly with an analysis of the attacks upon the freedom of the schools, with frank appraisals from friendly critics and, in a concluding section, action reports and suggestions for the betterment of local schools. The pattern of attack upon a local school administrator is vividly described, especially in the article by John Hersey telling of Willard Goslin's experience in Pasadena. Similar attacks across the country led the National Education Association to organize the Commission for the Defense of Democracy Through Education. The reports of this Commission point out the similarity in the charges and strategy of the opponents of the school systems, and trace much of the material used in the campaigns to certain organizations, whose leaders, methods, and publications are described.

The material in the section on "Religion and the Schools" certainly gives point to the editors' plea that "all major points of view must be reconciled lest all public education suffer." The Religious Education Association does well to continue its emphasis upon the exploration of this problem.

We are indebted to the editors of *Freedom and Public Education* for their discriminating research. Their book brings information and clarification to this facet of the complex problem of modern education in a democratic state. — *Frank Herriott*, Professor of Religious Education, Union Theological Seminary, New York City.



When You Marry. By E. M. DUVALL AND R. HILL. Rev. ed. New York: Association Press, 1953. 466 pages. \$3.75.

When You Marry is a good and useful text on marriage. This statement is, we believe, warranted by our one-year trial in the classroom of the first edition. The additions and improvements in the present edition are too numerous to mention in detail. Perhaps the best sample of what is new is in the chapter on Wedding Plans. Physically, the new edition is attractive and solidly built.

The authors and their collaborator, Dr. Duvall, treat their complex subject matter with detached respect and organize their material clearly. Their

style is direct; not many words are wasted. Whatever the point, they get to it quickly. Since most of their readers will be students, they begin at the beginning and step by step build the vision of marriage as an affair of cool, ordered logic, although they cannot doubt that that is not the whole story: Part I, "Anticipating Marriage"; Part II, "What It Means to Be Married"; Part III, "The Making of a Family"; Part IV, "Family Life Yesterday, Today and Tomorrow." The book is almost encyclopedic.

It presents marriage as trained professionals see it. The argumentation is supported by an adequate amount of case history material. And that is good. It is perhaps the only opportunity most of its readers will ever have to see their marriages in uncolored light. The memory of a semester spent with an instructor working over the material here presented will in some sense be a permanent guide to all who study it.

The authors do not say that every issue of marriage can be decided scientifically. What they suggest by example is that dangerous emotions are best handled by people who are capable of some degree of objectivity about their own problems. And this is good. It is good science and as far as it goes, it is good religion. — R. B. Blakney, President, Olivet College, Olivet, Michigan.



Cult and Culture. By V. OGDEN VOGT. New York: Macmillan Company, 1951. ix + 269 pages. \$3.25.

Written in the ultra-liberal and humanistic tradition, this book sets forth the thesis that the cult, defined as the form of worship (p. 154) is "the beginning and the end, the origin and crown of culture" (p. 259). The "chief source of cultural order and cultural variation" is religion (p. 25). This means that the possession of knowledge, discrimination, taste, and discipline, which are the components of culture, are the product of religion.

Culture is studied in relation to civilization, philosophy, commerce, art, government, politics. Problems of economic, religious, intellectual and educational character are examined. The author concludes that these can be solved by a new emphasis on the cult. "It is the culture of religion that men are brought to that accord with all things by which they become partners with one another, with nature and with God" (p. 103).

Since the most important feature of the civilized world, according to Vogt, is its mental and moral confusion (p. 49), the need of vitalizing and guiding culture is apparent. But it is not at all apparent, to this reviewer at least, how this redirection of culture is to occur. If liberal religion is to stress practices of the cultus rather than belief or its ideational content (pp. 165, 167), how shall confusion vanish? The remedy for confused ideas can certainly not be lack of ideas. This return to Durkheim's conception of religion, makes one wonder whether Vogt is really talking about Christianity any more. For Christianity survived the mystery cults of the Roman empire and the competition of Greek and Roman philosophy because its structure satisfied the intellect of a St. Paul or a St. John.

Yet Vogt's diagnosis of cultural ills has some

virtues. For example, his observation that we pay higher wages to the funny man than to the teacher, and prefer "a stream-lined kitchen" to "a book-lined parlor" (p. 85) reveals some shrewdness. His directive that corporate enterprise has its place in American life as truly as individual enterprise and that it must stop pretending to be individual enterprise, also has its merits (p. 93). Such pertinent observations are mixed in with many broad and undocumented generalizations, however, and we get as a result a quite "popular" book.

Exhortation to cultivate religion as "the complete life" (p. 216), or "complete action" (p. 220), will leave many readers quite cold. For, they will ask, when is action complete, and what actions must then be overlooked as evil ones? Such sweeping generality mystifies again when it is said that American culture is "democratic because the religion is Christianity" (p. 136). But Russian religion has been Christianity for ten centuries and monarchy as well as Communism have flourished there, with no democracy in sight.

This volume will set one thinking but it will not be the primary cause of any significant results of that thinking. — Louis William Norris, President, MacMurray College, Jacksonville, Illinois.



The Psychology of Religion. By L. W. GRENFED. New York: Oxford University Press, 1952. vi + 181 pages. \$3.00.

If we are to rise above provincialism, it is good for Americans to study the views of scholars in other countries. This book views the field "as seen from an Oxford window," and presents psychology of religion in the perspective of English scholarship. One is impressed with the ascendancy of William James, whose Gifford Lectures on *Varieties of Religious Experience* shine forth with unsurpassed resplendence. Well noted also, is the tendency of most psychologists to make excursions into philosophy as Freud does when he speaks of religion as an illusion on grounds other than psychological.

The affirmations of religion go beyond psychology, and it is no wonder that in exploring the claims of religion, one may find himself exceeding the narrow boundaries of science. One may doubt whether religion is entirely appropriate for psychological investigation, even if some aspects of religious experience are evidently so. In principle, the psychology of religion is a joint inquiry to which the psychologist brings his theories and the religious man his intimate experience of the religious life. He also brings his standards of value as a religious person to meet the scientific values honored by the psychologist. "There is not only an interplay of two systems of knowledge, one scientific and one experienced, but an interplay of two systems of value" (p. 6), out of which may come a more clearly understood evaluation of life itself.

After surveying the major issues in the meeting of these systems, the author concludes that the findings of psychology are more important practically if less important theoretically than they are commonly supposed to be. — Paul E. Johnson, Professor, Boston University School of Theology, Boston, Massachusetts.

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